

THE
HOME MISSIONARY
MAGAZINE,
FOR 1835.

VOLUME SIXTEENTH.

ENGLAND, thou land with mercies crown'd,
With harvests rich,—with peace and plenty bless'd ;
Still o'er thy numerous sons in village scenes,
There rests the cloud of moral darkness dense.
Soon may the light of life these clouds disperse,
And every cottage soon resound with praise ;
With every peasant's lot this joy be felt,
Through all the magic scenes of much-loved HOME!

LONDON:

Published for the Home Missionary Society,

BY RICHARD BAYNES, 28, PATERNOSTER-ROW, AND SOLD BY
ALL BOOKSELLERS.

1835.

THE
HOME MISSIONARY
MAGAZINE

FOR 1833

VOLUME SIXTEENTH

WILLIAM TYLER,
PRINTER,
BOLT-COURT, FLEET-STREET.

Readers, this is the new year,
With harvests ripe, and fields of grain,
And all the powers of nature, as if new,
To show the light of the world's day;
And every creature, as if new,
To show the light of the world's day;
And every creature, as if new,
To show the light of the world's day.

LONDON:

Printed for the Home Missionary Society,
BY RICHARD BAKER, 22, PATERNOSTER-ROW, AND SOLD BY
ALL BOOKSELLERS.

1833

PREFACE.

THE review of our labours, and of their results, during the year that has just now closed, greatly encourages us for the one on which we are entering. We commenced the past year, under a solemn impression of our responsibilities as the watchmen of Britain's best interests; we have toiled humbly, zealously, and gratefully; desecrated Sabbaths, incendiary fires, crowded prisons, and the exertions of infidelity, have each been exhibited by us as subjects for mourning to a *professedly Christian people*; the political changes also which are passing over us, and pointing to the necessity of a general scriptural education of Britain's sons, have had their respective shares of our unceasingly vigilant attention; the new year commences with unexampled calls on our continued solicitude, it also finds us in the midst of faithful and affectionate friends. THE GREAT CAUSE OF MISSIONS AT HOME IS WINNING THE REGARD, AND SHARING THE DAILY SUPPLICATIONS, OF ALL CLASSES OF THE CHRISTIAN COMMUNITY: with these we have pleaded successfully; costly offerings, *prompt* and *holy* acts of *benevolence*, have been presented to the Society's treasury, and it is advancing to the moral subjugation of the yet neglected millions of its population. For these we ask more liberal consecrations of wealth, of piety, of talent, and influence; these we demand in the name of all that is dear to the Christian—all that is consistent with the most enlarged patriotism

and consistency of character. Possessing these, we shall, as humble instruments, bless the land we love. We shall accelerate the day when the idolatries of China, the delusions of the false prophet, the superstitions of popery, which are now on the wane, shall pass away for ever, and the shout shall echo through the realms of the Eternal, "They shall not hurt nor destroy in all my holy mountain, for the earth shall be filled with the knowledge of the Lord, as the waters cover the face of the deep."

Amen! Even so, "Come, Lord Jesus, come quickly," and take possession of the world thou hast redeemed!

January 1st, 1835.

The review of our labours, and of their results, during the year that has just now closed, greatly encourages us for the one on which we are entering. We commenced the past year, under a solemn impression of our responsibilities as the watchmen of Britain's best interests; we have toiled humbly, zealously, and gratefully; decorated Sabbaths, incense, crowded prisons, and the exertions of industry, have each been exhibited by us as subjects for reasoning to a friendly Christian people; the political changes also which are passing over us, and pointing to the necessity of a general scriptural education of Britain's sons, have had their respective shares of our unceasingly vigilant attention; the new year commences with unexampled calls on our continued solicitude, it also finds us in the midst of joyful and affectionate friends. THE GREAT CAUSE OF MISSIONS AT HOME IS WINNING THE REGARD, AND SHARING THE BOUNTY, OF ALL CLASSES OF THE CHRISTIAN COMMUNITY; with these we have shared successfully; costly offerings, prompt and holy acts of benevolence, have been presented to the Society's treasury, and it is advancing to the moral subjugation of the yet neglected millions of its population. For these we ask more liberal connections of wealth, of piety, of talent, and influence; these we demand in the name of all that is dear to the Christian—all that is consistent with the most enlarged patriotism.

PIMLICO, CHELSEA, AND BROMPTON UNITED MONTHLY
MISSIONARY PRAYER MEETING,

For the Year 1835.

TWENTY-FIRST YEAR OF THE UNION.*

Time.	Place.	Address and Concluding Prayer.	Subjects of the Addresses.
Jan. ..5	Ranelagh Chapel..	Dr. TRACY....	{ Foreign and Home Missions inseparably one.
Feb. ..2	Buckingham Chap.	Mr. SHEPHERD	{ Motives for Missionary enterprise derivable from Apostolic example.
March 2	{ Cook's Ground } { Chapel }	Dr. MORISON..	{ The Saviour's command to the Apostles to go into all the world and preach the Gospel, at once our authority and rule.
April ..6	Trevor Chapel....	Mr. DUNN	{ The indispensable necessity of the influence of the Holy Spirit to succeed Missionary undertakings.
May ..4	Ranelagh Chapel..	Dr. MORISON..	{ The conversion of the Jews an object of Missionary concern.
June ..1	Buckingham Chap.	Dr. TRACY....	{ The signs of the times discerned as indicative of a season of Missionary operation.
July ..6	{ Cook's Ground } { Chapel }	Mr. DUNN	{ A professed attachment to the cause of Missions a solemn pledge for consistency of character.
Aug. ..3	Trevor Chapel....	Mr. SHEPHERD	{ Prayers and labours for the conversion of the heathen uniformly marked in the history of the Christian church.
Sept. ..7	Ranelagh Chapel..	Dr. MORISON..	{ Missionary zeal a proof of growth in grace.
Oct. ..5	{ Cook's Ground } { Chapel }	Mr. DUNN	{ The certainty of the future universal spread of Christianity.
Nov. ..2	Trevor Chapel....	Dr. TRACY....	{ Ultimate success promised in Missionary service, notwithstanding the apparent inadequacy of the means employed.
Dec. ..7	Buckingham Chap.	Mr. SHEPHERD	{ What have we done this year for the cause of Missions?

These Meetings are held on the *First Monday Evening* in every Month, and the Service begins at Seven o'Clock precisely.

* It is pleasing to behold brethren dwelling and acting together in the cause of Christ in holy union, for so long a period. Mr. Dunn, Mr. Shepherd, and Dr. Morison, have had the oversight of their several flocks for more than twenty years.

LECTURES AT RANELAGH CHAPEL, CHELSEA.

<i>Thursday Evening Lectures, to be delivered, "if the Lord will," by Richard Herne Shepherd, Minister of the said Chapel. Service to commence at half-past Six o'clock.</i>			
	Jan.	29.	Pity and Forbearance.
	Feb.	5.	The Wise Builder.
		12.	The Nobleman's Son Cured.
		19.	Idle Words to be accounted for.
		26.	The Lord's Supper.
1835.	Jan.	5.	The Sower.
		12.	The Draught of Fishes.
		19.	Remembering the Poor.
		26.	The Faithful Minister's Desires.
	1.		The Shortness and Uncertainty of Time.
	8.		Dying Daily.
	15.		Heavenly-Mindedness.
	22.		Labouring for Heaven.

April 2.	The Pearl of Great Price.	Aug. 20.	All Fulness in Christ.
9.	The Widow's Son raised.	27.	Patience.
17.	(Good Friday.) The Atonement.	Sept. 3.	The Prodigal Son.
23.	Glorying in the Cross.	10.	An Inquiry into our Faith.
30.	Walking with God.	17.	Salvation through Faith.
May 7.	The Grain of Mustard Seed.	24.	Contentment.
14.	The Transfiguration.	Oct. 1.	The Pharisee and the Publican.
21.	The Christian Triumphant.	8.	Gratitude.
28.	The Uses of the Law.	15.	A Forgiving Spirit.
June 4.	The Barren Fig-tree.	22.	Fervency in Prayer.
11.	Of the Holy Spirit.	29.	The Sinfulness of making light of Christ.
18.	The Witness of the Spirit with our spirit.	Nov. 5.	The Good Shepherd.
25.	The Spirit of Adoption.	12.	The Vanity of a Sinful Life.
July 2.	1 Kings viii. 29. (Anniversary of the Opening of Ranelagh Chapel, July 2nd, 1818.)	19.	Christ All in All.
9.	Lazarus Raised.	26.	Preventing Grace.
16.	The Evil of Backsliding.	Dec. 3.	The Ten Virgins.
23.	Love of the Scriptures.	10.	The Christian Race.
30.	The Good Old Way.	17.	The Consequence of a False Profession.
Aug. 6.	The Lost Piece of Silver.	24.	The First and Second Advent.
13.	The Present Bitterness of Sin.	31.	Preparation for Future Judgment.

LITERARY INTELLIGENCE.

In the Press.

An Account of China. Comprehending its Political History, Government, Laws, Literature, Institutions, Manners, and Customs; its Geography; its Commerce, internal and external; the Duties and Regulations in respect to Foreign Trade; an accurate Account of the Coins, Weights, and Measures at Canton; a history of British intercourse with China; a description of Articles which constitute the Returns in its Foreign Trade; Abstract of Acts and Regulations at Home, &c. &c. In two vols. 8vo., with numerous plates.

London: Parbury, Allen, and Co.

New Publications of the Religious Tract Society.

No. 379. What art thou?

No. 852. Joseph Archer, the Converted Sailor.

Cennick's Sermons. No. 1. The New Birth.—It is proposed to publish one of these each month during the present year.

Memoir of Mary Jane.

Morning Meditations for every Day in the Year. By John Morison, D.D

18mo. The Anxious Inquirer after Salvation directed and encouraged. By John Angell James.

Anecdotes.—The Young.

Mount Pisgah, or a Prospect of Heaven. By Thomas Case; A. D. 1670.

The Family Memorial, or a Father's Tribute to the Memory of Four Children. By Stephen Morell, of Little Baddow, Essex.

Monthly Publications.

The Tract Magazine. No. 13. Price one penny.

The Child's Companion. No. 37. Price one penny.

No. 116 to 120 of the Weekly Visitor, for 1834. Price one half-penny each.

The Weekly Visitor, complete, for 1834; 3s. 6d. boards, 5s. half-bound calf.

New Publication.

Horæ Hebraicæ; an Attempt to discover how the Argument of the Epistle to the Hebrews must have been understood by those therein addressed; with Appendices on Messiah's Kingdom, &c. &c. By George, Viscount Mandeville.

They have full confidence this is only temporary. The work they have undertaken is in entire accordance with the command of the Saviour. Many parts of the country are in a condition of wretched ignorance of God and of the way of salvation by Christ; and of the unspeakable need of the regenerating power of God the Holy Ghost. The truth as it is in Jesus MUST BE SENT TO SUCH.

11, Chatham Place, Blackfriars,
Jan. 7, 1835.

“For the Home Missionary Society.

“Accept of the enclosed (£100) from one who, while he hears, reads of, and laments the dense darkness wrapping the minds of heathen abroad, more than believes the great need of AN INCREASE OF SPIRITUAL LIGHT AT HOME.

“That the Divine Spirit may please to make the enclosed an occasion of profit to immortal souls, is the fervent prayer of

“Yours sincerely,

“A FRIEND.”

HOME MISSIONARY SOCIETY.

Liberal Donation to enable the Society to extend their operations.

The Directors acknowledge with heartfelt gratitude to God, and affectionate regards to the liberal donor, the receipt of THREE HUNDRED POUNDS, contained in a letter as under.

“I am very glad to perceive your anxiety to extend your usefulness, in sending forth more Missionaries; and as a little assistance to such God-like work, enveloped you will receive THREE HUNDRED POUNDS, from

L—.

Jan. 15, 1835.
Home Mission Rooms, 11, Chatham Place, Blackfriars,

Jan. 16, 1835.

THE APPROACHING SUBJUGATION OF CHINA.

Conclusion of the thirty-eighth Report of the London Missionary Society. 1832.

“The page of history will inform future generations, that in the close of the 18th century a number of holy men combined their energies and their prayers, to effect the simple but sublime object of communicating the gospel to heathen and unenlightened nations,—that they subordinated all inferior interests to this, and devoted to it, through the remainder of life, their united exertions,—that God was faithful, and accompanied his word with power,—hope dawned on the world—the prospect of freedom gladdened the heart of the captive—the prison doors of superstition were

opened—the bars of caste were broken asunder—temples were deserted—idols vanished—the foundations of idolatry were undermined, and hell was stirred from beneath to oppose their progress,—but that the churches sustained them with their countenance, their aid, and their prayers—God was glorified—Christ was exalted—souls were saved:—there was joy in heaven. Thus honoured and useful, they lived and died.”

Seventy-sixth Report anticipated.

The fathers of the Missionary Society had, however, scarcely entered their heavenly inheritance, and received the “Well done, good and faithful servant,” ere the great foe of Christian Missions stirred up the planters, the magistrates, and their

lawless associates, in the colonies of the West, to demolish the negroes' sanctuaries, and drive their instructors across the ocean. They succeeded; and the Missionaries, escaping with their lives, told the tale of the captives' woes to assemblies of freemen. An enlightened government heard the appeal, and the decree was soon recorded, "Afric's sons are free." But a mightier work remained to be accomplished: the emancipation of 800,000 freedmen from the slavery of sin. Missionary Societies undertook the task; they awakened the churches to their duties, and in a few months liberal funds were raised, Missionaries equipped, and accompanied civil freedom with this far greater boon. That noble institution, the glory of Britain, the British and Foreign Bible Society, at an expense of 25,000*l.*, decreed to supply the liberated slaves with no inconsiderable portion of the Scriptures of truth.

Ere these arrangements were complete, and this grand Missionary experiment had been carried into full operation, providential arrangements had pioneered the way for the Senate to free the commerce of China, India, and the nations of the East, from every obstruction. The devoted Morrison, the enterprising Gutzlaff, Abeel, and Medhurst, seized the passing moments as they fled; and sought and prepared highways for the entrance of truth into every province of the Chinese empire. In the first moments of joyful surprise, Missionary Societies hesitated whether "China was fully open to the gospel;" but they recollected the unabrogated command, "Go ye into all the earth;" and its accompanying promise, "Lo, I am with you always;" and they decided promptly. China's wants, China's woes, and the reaches which had been made in China's hitherto impregnable wall, were echoed in every pulpit, and the hosts of Israel arose as the heart of one man; they went forth to the help of the Lord against the mighty. The 36,000*l.*, &c., lately devoted to the 800,000 freedmen of the West, encouraged their zeal: and the law of proportion was applied to the 362 millions of China:—public meetings were held: Exeter Hall was crowded

to excess: cities, villages, and hamlets caught the sound, and the salvation of China's unblessed population was heard on the high hill, and in the lowly vale.

This all-engrossing subject greatly allayed the animosity, which to so great an extent had crept in unawares among the brethren. Christians again learned to love each other, and, although of various denominations, they felt that the subjugation of the globe was a *worthier* object of ambition than the petty triumphs of party. They believed that imperfection was stamped on the best-intentioned ecclesiastical system, and that, whether members of the Establishment or of Dissenting churches, they had each much to correct, much to regret, and much to learn; that whilst some regarded the alliance of Church and State as beneficial to the land in which they dwelt, others deemed it most injurious, and its dissolution a "*consummatum est*:" but on looking over the surface of society, they saw that, including the application both of the compulsory and of the voluntary principles, millions in Britain remained unblessed. They therefore buckled on their armour to fight only with the foes of their Lord; and at the foot of Calvary they vowed never to lay down their weapons, till they had done their utmost to accelerate the jubilee shout of a world renewed.

A few of the talented and the influential, and the bigots of every party, preferred the controversial and the troubled path, and to a great extent incapacitated themselves from joining in the realization of Heaven's designs of mercy for the lost of every nation and of every clime. They joined the ranks of political demagogues, and shared not in the high honour of winning millions for the Saviour and for endless bliss.

Foremost among the labourers in the cause were the Claytons, the Pye Smiths, the Strattens, Burders, and the Townleys of the metropolis; the M'Alls, the Jameses, the Raffleses, and Hamiltons of the country: clad in the mantles of the Elijahs of the Missionary Society, they went from city to city, with the love of Christ in their hearts and China on their lips. Divine predictions assured their suc-

cess—rich and precious promises cheered their hopes. Andrew Reed, on his return from America, fanned the flame, and told of the doings of the Christians of the West, and inflamed the zeal of multitudes.

The ministers of County Associations called special meetings to consider how they could best discharge their duty to the population of their respective counties; resolutions, not barren as they had been for previous years, were passed, and measures were adopted for rendering the British population more tributary than ever to the cause of Missions. The Wilsons, the Challises, the Hankeys, Hopes, Herons, and Proctors, erected chapels in every city, and Christian Instruction Societies were established in every congregation, and individual responsibility became the text of every sermon.

The Noels and the Bickersteths of the Establishment cheerfully responded to these bright examples; the principle of Church Home Missionary Societies soon met with the cordial support of all its dignitaries; ignorance and demoralization were exchanged for knowledge and holiness; all hearts, all hands and purses were called into requisition: the old scale of contribution of one, two, or five guineas per annum from the wealthy, was deemed alike disgraceful to their character, unsuited to the times in which they lived, unworthy of their piety, and infinitely below their obligations; and it was exchanged for the 100*l.*, 500*l.*, and 1,000*l.* per annum, as their free-will offerings.

Again was seen on the platforms a holy Missionary Brotherhood; the distinctions of Episcopalian, Independent, Wesleyan, and Baptist, were all forgotten there; all energies, talents, and influence were concentrated here, and their only rivalry was that of love and unlimited pity to the fallen of their species. Soon the kingdoms of Burma, Siam, and the Empires of the East, submitted to the majesty of the Cross; by the holy violence of prayer, heaven was taken by storm; Juggernaut and the temples of India were occupied by other worshippers than the

priests of Buddha and Confucius; the household Gods of China were cast to the moles and the bats; the intercourse with heaven was re-opened, and ministering spirits descended on embassies of kindness to the heirs of salvation.

Amidst the doings of those days, females lent their willing aid. The Society for promoting Female Education in China, India, and the East, advanced to the spoil. Many were the laurels they obtained, many a gem for the mediatorial crown was discovered even in the imperial court of Peking itself. They begun their work in faith. Auxiliary Societies throughout the land came to their support; holy and intelligent women were sent forth to instruct the daughters of China and Hindostan; and these, their labours of love, shall be told in the coming ages of eternity.

These holy men and women have left us a rich and imperishable legacy; the day star of a world's recovery was the object of their delightful gaze; they esteemed the work of enlightening those who were sitting in the shades of overspreading death, their duty, and privilege, and joy. The work is yet incomplete: to us the sacred trust has descended; the millennium day has not yet arrived; another generation, however, shall not pass away—if indefatigable labours, holy, earnest supplications, and cheerful liberality can expedite its arrival. The wealth of the churches belongs to our adorable Lord, and we invite and demand the merchants of our day, the mothers and fathers of our British Israel, to make the entire subjugation of the world—the complete destruction of every vestige of idolatry, every remnant of the western apostacies, the object of their incessant labour, zeal, and devotedness. Soon, then, shall earth's circumference know the Lord, and the end of the dispensation of mercy shall be realized. The Redeemer shall see of the travail of his soul—then, and not till then shall his servants be satisfied! For the honour he has conferred in making us the instruments of his love, the agents for the fulfilment of the predictions of his grace, let us exclaim, “Blessed be

his glorious name for ever, and let the whole earth be filled with his glory. Amen, and amen."

A BELIEVER IN PROPHECY.

30th Dec. 1834.

THINGS WHICH MUST SHORTLY
COME TO PASS.

Supposed Abstract of the Report of the General Missionary Society, in 1870.

We are so deeply interested in the details of Missionary efforts, and so well acquainted with them, that our yearly reports are rather necessary as records for future generations than as sources of information for ourselves. They may also be useful as mile-stones, from which we can retrace the way by which the Lord our God hath led us; or as pillars, on which we may, year by year, leave the same bright inscription, "Hither to hath He helped us."

* * * * *

As early as the year 1556 a party of Swiss Protestants embarked on a mission to Brazil, but were expelled by the Portuguese ten months after their landing. The Danish mission to the Coromandel coast was set on foot in 1705, and the Moravian mission to Greenland in 1733. But it was not till the year 1786 that a body of Christians in Britain engaged in this work; and their example was followed successively by three others in the years 1792, 1795, and 1800. These four associations continued their labours with very gradually increased success for some years; and, notwithstanding the reiterated appeals that had been made to Christians in behalf of the heathen world, the united numbers of the Missionaries, till the era of which we are about to speak, did not amount to six hundred—a number which England would have blushed to send forth on any expedition of earthly warfare—and which were scattered here and there over the wide surface of the globe, for the supply of its nine hundred millions. About the close of the year 1834 the attention of churches generally was called to the empire of China. The information of the possibility of an entrance into that hither-

to inaccessible empire, its vast population, their sufferings from poverty and incessant labour, their hopeless and comfortless condition, their readiness to receive the Word of Truth, and the fear that without prompt measures the door might again be barred, combined to call forth the sympathy and energies of British Christians. The spirit of the crusaders returned no more as the impulse of fanaticism and of superstition, but of holy zeal and Christian benevolence. Young men arose in numbers, and went forth animated by the Spirit of Him who came from a far distant country, and at an infinite cost, for theirs salvation. They went followed by the prayers, and assisted by the exertions, of those whom they left behind. The spirit of liberality was poured upon those to whom God had given wealth: the merchant began to trade, the manufacturer to work, and the author to write for Him. All who could go out on the Missionary service at their own cost, gladly did so; while those who could not, were supported by the churches. Several wealthy churches set the example of supporting one Missionary or more: the custom became general, and in a few years the number of Missionaries averaged one to every congregation. Many opulent individuals provided for one, two, or three, according to their ability. Parents began to train up their children for Missionary service, till it has become no uncommon circumstance for whole families, when grown up, to go out in company after the parents who have trained them have been removed to a brighter world. And thus at length, from various sources, Britain has now her 100,000 Christian warriors in the field.

Among the providential circumstances which accelerated the progress of Christian missions must be noticed the adaptation of steam to all the purposes of commercial intercourse. The discoveries of Europe were carried into Asia, and even into Africa. The continents were intersected with rail-roads, and the heralds of salvation flew, as with the speed of lightning, from land to land. The invention of printing, in Luther's day, was made the means of circulating the great

doctrines of the Reformation over the Continent, and the discovery of the power of steam in our times has been no less efficient in circulating truth over the habitable world. And if God no longer works by miracle, as in apostolic days, he has given an almost miraculous power to the discoveries of men, for the accomplishment of his own great and beneficent ends.

China, as has been said, was the first exciting cause of a change in public feeling. The energies of all classes of Christians were devoted to this great object. The utmost exercise of their faith had scarcely been able to realize the subjugation of the world to the Redeemer by their instrumentality, but the conquest of a single empire, though vast indeed, seemed to be more within the compass of their hopes and powers. The young men went out, and the old men supported them. The women established a society for female schools in the East, and even the little children took their division of labour as collectors. And now for the result of all these movements. That blessed Spirit, who had kindled the flame in the hearts of his people, had not kindled it in vain. The Chinese, whose belief in Confucius had previously been shaken by the Hindoo priests, hastened in joyful millions to build their faith upon the Rock of Ages. Their ancient jealousies gave way; their wall could no longer confine them, and they rested not till the fierce wandering Tartar had heard from them of a Saviour's love, and of a home in heaven.

The Hindoos, the next objects of Christian exertion, weary of the hard bondage of idol service, of self-inflicted tortures, and vain ablutions, took upon them the Saviour's easy yoke, came to cast away their burdens at the foot of his cross, and to wash in the fountain opened for sin and for uncleanness. The Spirit of love and purity touched those hearts which had been the strong holds of cruelty and vice: the Spirit of truth illumined those understandings which had been clouded by the dark and debasing influence of idol worship. They became, in heart and intellect, new creatures in Christ Jesus. A

few years they sat at his feet to hear his word, and then arose, not *one*, but *many* stars in the eastern horizon, to guide the wandering nations to the Saviour whom they had found, and the wealth of the East was again poured in glad and costly offerings at his feet. How could they, whose weary feet had trodden many a painful pilgrimage in the vain hope of lightening the weight of an accusing conscience, linger when sent on His errands, who had said, "Thy sins are forgiven thee?" How could they who had willingly endured the severest tortures to propitiate their infernal deities, hesitate when He called who had made peace for them by the blood of his cross? No, they went forth, counting not their lives dear unto them, and soon outstripped us in the race. They traversed Persian mountains, Arabian deserts, Egyptian plains; and thus, by Missionaries from Britain, China, and India, the inhabitants of the vast continent of Asia, and part of Africa, were made acquainted with the truth as it is in Jesus.

The rest of Africa soon became enlightened by other agency. The abolition of slavery in Britain in 1834, and shortly after in America, led to this consequence. Not content with making the negroes free as men, the two countries laboured unweariedly to bring them into the liberty wherewith Christ makes his people free, and he blessed their labours. The liberated Africans returned in multitudes to convey the blessed tidings to their native shores. The curse entailed on the descendants of him who was to be a servant of servants to his brethren, was removed; and they became, henceforth, only the servants of the Lord.

* * * * *

Our beloved brethren of America have been no less successful on their side of the Atlantic. The injured natives in their wilds have been sought out by Christian Missionaries, and have, at length, found reason to rejoice, that God in his mercy sent the invader to take possession of their territories. To Him they have yielded all the fine powers of their intellect and imagination, the strong affections of their souls, their change-

less purpose, and undaunted resolution; they have wept away their ferocity while they have gazed upon his sufferings; they have smiled through their tears, while they have listened to the message of his forgiving love and promised glory. They have heard that his head was crowned with thorns, his heart pierced for them, and the tomahawk and the scalping-knife have been thrown into the depths of the sea.

* * * * *

Nor amidst all the anxiety of British Christians for foreign lands, has Home been forgotten. They who have not been able to leave their country, have exerted themselves with double diligence for its welfare, and have prepared resources for the world. The day and Sunday-schools, which have been established every where, have become the schools of the prophets. The native Missionaries of other lands have visited and dwelt in this; and by their heart-stirring eloquence, by the originality of their ideas, and the force and simplicity of their statements, have been the means of arousing multitudes, on whose ears and hearts the often-told tale from the lips of their countrymen, had fallen for many a long year in vain.

It is a joyous meeting, when, year by year, the tribes go up to our great Missionary temple. Then we feel, indeed, as we see Chinese, Hindoos, Tartars, Africans, Indians, South Sea and Sandwich Islanders, New Zealanders, and Ceylonese, assembled in blessed brotherhood on our platforms, that there is neither barbarian, Scythian, bond nor free, but one in Christ Jesus. Innumerable are their varieties of countenance and colour, but the same sweet expression of holy love is written upon all, marking them as children of one family, and kindred to the family above. Their national airs and voices as various, but the same sweet music of praise ascending from all, in concert with the everlasting song. And their languages many, but the same sweet language of prayer breathed from all hearts, in petitions for each other and for all mankind.

* * * * *

There were divisions in former days, and why should we refer to them, but to mark the change which,

in this respect also, God hath wrought? Our fathers, who were unhappily involved in these unaccountable dissensions, bitterly repented on their death-beds, that any of their time had been so worse than misspent—time which might have been devoted to the rescue of souls, which had meanwhile passed unheeded and irrevocably into an eternal world; and they charged us with their latest breath, never more to renew the contention, or to turn those arms against each other, which ought only to be employed against the powers of darkness. Their injunction has been obeyed—the very names which marked our separation have been forgotten; and the differences which still exist in some trifling particulars, are but as the characteristics which distinguish the individual members of one family; each endeared to each by peculiarities of excellence, while all are united by heavenly and indissoluble ties.

We are, moreover, too busy to fight: too pleasantly engaged to be put out of temper: too intent on our purpose to be diverted from it by the devices of the enemy of souls. We are on business of life and death, and we have no leisure to dispute about trifles. We are sent by our Elder Brother to fetch home to him his long-absent family, and we are too happy to fall out by the way. If there are ever any thoughts cherished, or words uttered, which savour of aught but love of the brethren, they are but as faint shadows lingering in the west, to be dispelled by the bright rising of an unsetting sun, even the Sun of Righteousness.

Yet let us not congratulate ourselves on these delightful changes, or indulge in the language of self-complacency, as though by our own power or holiness we had effected them. And when we remember how much still remains for us to do, how many are yet on the verge of eternity, unsaved and unsanctified, we had need rejoice with trembling.

Brethren! Sisters!—Let not our faith grow weak, or our zeal grow weary in our Master's service! By the altar on which we have sworn to consecrate body, soul, and spirit to Him who has redeemed them all,

let us remember our vows. By the joys of the glorified—by the agonies of the lost—by the trembling uncertainty of the unconverted living—by the shortness of the space allowed us for labour—by the near approach of eternity—by the bright crown in prospect—by His example who rested not from toil and suffering till the work of our salvation was finished, and by his promise, “Lo, I am with you alway, even unto the end of the world,”—let us not rest while one soul is unsaved, one rebel heart unconquered; let us not cease from our labour till our work is done, and Jew and Gentile are alike gathered into his great and glorious fold!

Dec. 27, 1834. ISA. LIX. 11.

[The pleasing anticipations contained in the Approaching Subjugation of China, and Things which must shortly come to pass, being founded alike on the duty of Christian devotedness of enlarged attempts for the conversion of the world, and reliance on the predictions of Him, not one jot or tittle of whose word shall fail, will, we are sure, be perused by our readers with their fervent supplications, that our blessed Lord would soon come and take possession of Britain, and the world, for which he has paid such an invaluable precious price.—Ed.]

Jan. 7th, 1835.

IRISH EVANGELICAL SOCIETY.

The kingdom of Ireland contains one-third part of the United Empire, and over the minds of six millions of her people, the baneful and gigantic power of popery, but feebly restrained by the influence of science and refinement, fearfully prevails; while multitudes, who make their boast of a Protestant creed, are totally ignorant of its principles, and directly opposed to their influence.

Among this important portion of our fellow-subjects, the “Irish Evangelical Society” has been labouring for more than twenty years, to diffuse the blessings of the gospel of Christ. It has now in its service upwards of fifty agents, including pastors of churches, Missionaries, and Scripture expositors. These devoted men constantly avail themselves of all the diversified means of Christian instruc-

tion. They are active distributors of tracts, and, by their means, multitudes of these invaluable publications have been circulated in the dark towns and villages of Ireland. Under their superintendence, thousands of the children of the poor are trained in the nurture and admonition of the Lord. By the bed-side of the sick and dying, seated with the household of the peasant around the cabin fire, and conversing with the solitary traveller by the way-side, they endeavour by all means to save some; while the preaching of the cross is the glory of their ministry, the primary duty which they faithfully discharge. Thus, in season and out of season, publicly and from house to house, they cease not to teach and to preach Jesus Christ. The labours of the Society have been honoured with many decisive proofs of the Divine sanction. The messengers of mercy it has sent forth have often gladdened the hearts of the aged and the poor, the sick and the dying; and hundreds who sat in the region of the shadow of death are now rejoicing in the light they have been enabled to diffuse. By their ministry, many Christian churches have been formed in districts where Christ was not known; and others, which were feeble and languishing, have been revived and strengthened. Many of the consistent and honourable members of these Christian societies are converts from the Church of Rome; and of the agents of the Institution, several are now preaching the faith which once they laboured to destroy.

But with many excitements to gratitude, the Committee are constrained with deep anxiety and regret to inform the friends of the Society, that its expenditure for the present year has already exceeded its receipts by the sum of upwards of one thousand pounds.

The claims of Ireland for an extension of evangelical labours, were never, in the history of the Society, more loud or more affecting; but without the immediate and generous assistance of the Christian public, even the present number of its self-denying and devoted agents must be reduced.

But the Committee cannot relinquish the hope that this publication

of the necessities and perils of the Institution, will secure the prompt and effective assistance of its friends. They cannot believe that while the churches of Britain incline a willing ear to the cry of the distant sufferer, they will prove indifferent to the affecting appeals presented in the ignorance and misery of millions of their fellow subjects at home;—they cannot believe that while the piety of Britain enriches the deserts of another hemisphere, a moral wilderness will be permitted to remain uncultivated on the very skirts of our own island;—they cannot believe that hearts which yield so readily to the claims of a universal philanthropy will prove insensible to the claims of patriotism, consistency, and justice. They respectfully remind their fellow Christians, that but for the sovereign goodness of God, Britain would have been the suppliant for Ireland's

bounty, and they urge on their kind and serious attention the words of the Lord Jesus, "Freely ye have received, freely give."

Contributions in aid of the Society will be gratefully received by Thomas Walker, Esq., Treasurer, Denmark Hill, Camberwell; Rev. A. Tidman, Secretary, 27, Finsbury Square; by any member of the Committee; and by Messrs. Hankey, Bankers, Fenchurch Street.

[The great importance of the above Society is apparent from a brief review of what it has already, by the divine blessing, achieved for Ireland. It is apparent, also, from even a hasty glance at the present state of Ireland. It is, therefore, with the most entire confidence and satisfaction, that we give insertion to the foregoing appeal, and pray that it may influence the hearts of very many.—ED.]

POETRY.

RESIGNATION.

By Mr. Montgomery. Sent in a letter to Mr. Bennet, to the South Seas.

ONE prayer I have, all prayer is one,
When I am truly thine;—
Thy will, my God, thy will be done,
And let that will be mine.

Is life with many comforts crown'd?
Upheld in peace and health;
With dear affections twining round,
Lord, in my time of wealth,—

May I remember that to thee,
Whate'er I have, I owe;
And back in gratitude to thee,
May all thy bounties flow!

Thy gifts are only then enjoy'd,
When held as talents lent:
Those talents only well employ'd,
When in thy service spent.

And if thy wisdom takes away,
Shall I arraign thy will?
No! let me bless thy name, and say,
The Lord is gracious still!

A pilgrim through the earth I roam,
Of nothing long possess'd;
And all must fall when I go home;
For this is not my rest.

Write but my name upon the roll
Of thy redeem'd above;
Then heart, and mind, and strength,
and soul,
I'll love thee for thy love.

J. M.

THE CHRISTIAN.

By the Rev. J. Young.

Air—"Welcome, mighty King," from Saul.

Happy is the Christian's lot,
Though by all the world forgot;
Poor and weak, he envies not
Men with earthly good.
Happy he, in heav'n-born peace,
Rich in joys that never cease.

ing, upon a gate, near the village grave-yard, with his face towards the west, apparently contemplating the beauty and enjoying the warmth of the evening sun. "Where do you live, my friend?" "There, just by the church-yard gate," said he, pointing to a cottage. "You appear to be an old man, and very near the eternal world?" "O, yes, I am eighty-seven, and must soon die. They will not have far to carry me." "Are you afraid to die?" "No, I am willing, whenever it shall please God to take me to himself." "Do you think you are prepared for death?" "Yes, I hope so; I do all I can; I keep my church every Sunday; I never forsake my church; I receive His blessed flesh and blood four times in the year, and say my prayers every night and morning." "And do you think these things will carry you to heaven?" "Why, I hope so. I have nothing else to trust to." "What prayers do you say?" "O, why, 'Lighten our darkness,'—'When the wicked man turneth away from his wickedness,' 'O God, the Creator and Preserver,' and some others that I have nearly forgotten." I sat myself beside him on the gate, and endeavoured to explain the nature and importance of prayer; the necessity of pardon, and of a new heart; and that process by which the Holy Spirit enlightens, changes, and sanctifies the soul, ere it can enter the kingdom of heaven. To him, it was evidently all new and mysterious, and his countenance bespoke the ignorance that reigned within, in connexion with an anxiety that said, How can these things be? The sound of a footstep interrupted us, and caused him to turn his head, when he recognised a female, who was passing. "Dame," he exclaimed, "come and hear what this gentleman has to say; I never heard the like before. Why don't you come and listen?" She replied she knew who it was talking to him, and told him it was the minister who said prayers in the village sometimes. "Dear me! Well, how things come to pass! I have heard of you then, Sir: when do you preach?" "On Thursday." On Thursday I saw my old friend amongst my hearers. He was leaning upon his staff, and appeared attentive to the message I had to deliver. Whether he understood it, or not, the day must declare! O that the word may be blessed to the salvation of his soul! When the Lord shall count up his peo-

ple, may it appear that he was gathered in at the eleventh hour into "the church of the first-born, whose names are written in heaven."

Great success attending Home Missionary services.

My time has been fully occupied during the past six weeks. My Sabbath congregations continue truly animating. I have been engaged in obtaining contributions, from Christian friends, towards finishing and providing more seats at our chapel at Marshalsea. In December, 1830, I first visited Marshalsea, and still remember my feelings when I was conducted to a poor dilapidated room, not capable of seating more than 60 persons, as the place of worship. Many and anxious inquiries rushed into my mind.—Shall I be cheered with seeing in this wilderness a congregation collected to hear of redeeming mercy and dying love? Is it possible that a neat chapel should ever be erected to adorn this moral waste? In a few Sabbaths large congregations cheered my heart. Early in the spring of the same year, standing room could not be found for those who came to hear of Jesus. Some came many miles from the neighbouring hamlets, lanes, and bye-paths. Various and remarkable indications of providence led me on to attempt to get subscriptions towards building a neat and cheap place of worship: nearly 100*l.* in a few months was raised. The lovers of Jesus came to the help of the Lord. In the spring of 1832 the first stone was laid, and in a few months we saw the head-stone put upon the building; and ever since the opening of the chapel, which will seat 250 hearers, we have been well filled. A church is formed; 17 members are united in the bonds of the gospel. In July of the present year it was deemed desirable to put down seats for 60 more hearers, which, by a little contrivance, is done, and still we are full, scarcely able to seat all. Upon the labours of the Home Missionary Society here, and in most of the Stations, God has smiled, so that we know that our efforts meet with the sanction of the High and Lofty One. May British Christians be awakened to a sense of duty for the thousands, not only in the county of Dorset, but throughout our beloved country, who are perishing because no ministers of Jesus point to a remedy.

MISCELLANEOUS INTELLIGENCE.

Death of the Rev. Dr. Morrison, of Canton.

Of the Rev. Robert Morrison, D.D., Chinese Secretary and Interpreter to His Majesty's Superintendents, we have now to lament the death, and record the merits.

The Rev. Robert Morrison left England for China, by way of America, on the 31st of January, 1807, and on the 4th of September he arrived in an American vessel at Macao. He brought letters of introduction from the American Secretary of State to Mr. Carrington, and received, in consequence, many friendly attentions, and he was first domesticated in the factory of Messrs. Milner and Bull, American agents.

The first sixteen months of his residence, either at Canton or Macao, were extremely irksome, and attended by many privations and difficulties: but in the beginning of the year 1809, he married his first wife, Miss Morton, eldest daughter of John Morton, Esq., and on the same day, 20th of February, accepted an appointment in the Company's factory. From this time, the life of Dr. Morrison may be called one of personal ease and comfort, devoted only to severe and unremitted literary labour. In conjunction with Dr. Milne, resident at Malacca, and second member of the China Mission, he translated and published in the Chinese, the Old and New Testaments, the Book of Common Prayer, and many other religious works. The first grand object of the mission was to form a Chinese Dictionary, the next to translate the Scriptures. Both of these great works have been accomplished by the two first men appointed to the mission, the late Dr. Morrison, and Dr. Milne, the latter of whom departed this life some years ago. The translation of the Scriptures was a work common to both of these two eminent Missionaries. The translation and compilation of the Dictionary was Dr. Morrison's own, and is the monument of his fame.

In 1816, Dr. Morrison accompanied Lord Amherst to Peking, and he drew up and published a memoir of that unsuccessful embassy. In 1821, when the Company's ships left the Canton river, on account of what is generally

called the "Lintin affair," Dr. Morrison was the only member of the Company's factory who was acquainted with the Chinese language, all those who had studied it being absent in England. On this occasion, the advice of Dr. Morrison was of the greatest use to the Committee, and there can be no doubt, but that by his talents and exertions the affair was brought to a more speedy and creditable termination, than it would otherwise have been; and the Company saved a large sum of money in demurrage.

In 1818, Dr. Morrison founded the Anglo-Chinese College at Malacca. He devoted the sum of 1,000*l.* to the erection of the house, and 100*l.* a-year for the first five years, commencing from the opening of the college, for the encouragement of the students and tutors. The foundation-stone of this useful Institution was laid on the 11th of November, 1818, by Major William Farquhar, the British Resident at Malacca, before that settlement was restored to the Dutch.

In 1823, Dr. Morrison returned to England, after he had more than completed his appointed task, and was received with that distinction by the Government and the Court of Directors, which he had so well earned. He was presented to the King, and delivered a copy of the Chinese version of the Scriptures. In 1824, he married Miss Armstrong, at Liverpool, and returned to China, under the auspices of the Court of Directors, in 1826.

In the frequent discussions which have occurred of late years with the local authorities, the services of Dr. Morrison can be best appreciated by those who profited most by them—the different select committees of the Company's factory.

On the arrival of Lord Napier, he accepted the office of Chinese Secretary and Interpreter to His Majesty's Superintendents, and accompanied his Lordship on his journey from Macao to Canton, where he arrived very early on the morning of the 25th of July. He had been much exposed to the weather, which was boisterous and rainy during the passage, and his illness was increased in consequence; but we believe his friends were not alarmed for his life until a very short

time before it became extinct. He expired at ten, p.m., on the 1st inst., at his residence, No. 6, in the Danish Hong.—*From the Canton Register of August 12th.*

The following interesting document has been circulated by the London Missionary Society.

London; Mission House, Austin Friars, Feb. 3rd, 1835.

DEAR SIR,—We are instructed by the Directors of the London Missionary Society, to communicate to you the mournful intelligence of the decease of the Rev. Dr. Morrison, the Society's devoted Missionary in Canton, as contained in the following copy of a letter from his son, addressed to the Foreign Secretary; also the Resolution of the Board, adopted at a special meeting, held on Monday, the 2nd inst., at the Mission House.

WILLIAM ELLIS, } Secretaries.
JOHN ARUNDEL, }

Canton, August 17th, 1834.

MY DEAR SIR,—How shall I tell you that my beloved father—that the father of the Chinese Mission—Dr. Morrison, is no more? Scarce can the announcement come to you more suddenly than the event did to me. My dear father had, indeed, been long unwell, and was greatly debilitated by disease; but we had not, within an hour of his peaceful end, much apprehension that he was likely to be so soon taken from us. Most thankful am I, that I was permitted to close his eyes in death,—to behold how peacefully he fell asleep in Jesus' everlasting arms. The pallid cheek, and glazed eye—quickly succeeded by failure of speech—were the first intimations to us that he had heard his Saviour say, "This night shalt thou be with me in paradise." At about ten at night, on the 1st of the present month, while yet in the hands of the physicians, who in vain endeavoured to restore warmth and pulsation, he gently breathed out his spirit, without a struggle or a groan. And oh! the recollection of the many preceding days, spent by him in pain and extreme weakness, compels me to rejoice, even amidst my utmost grief, that he has been released from the burden of sin and sorrow, has rested from his labours, and shall henceforth be for ever with the Lord. With what transports of joy may the Christian

exclaim, "O death, where is thy sting! O grave, where is thy victory! Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

It would be superfluous to say, that my father was prepared for death. But I may tell you that, though he did not think the Bridegroom was so near him, his thoughts had for some time been fixed upon the subject. He wrote, I may say, his own funeral sermon. It was penned about forty days before his death, to be preached on the following Sabbath. But his increasing debility caused him to relinquish the Sabbath services in English, which he had kept up at Macao for several years in his own house, and he was never permitted to resume them. The subject, taken from the first three verses of the fourteenth chapter of John's Gospel, was, "Heaven, the believer's home." I hope soon to be able to send you a printed copy of it, appended to a brief sketch of his life, and account of his last moments. In a letter, written not long before his death, he spoke of his apprehension that his work was finished, expressing his gratitude to God for what he had been permitted to accomplish for the Redeemer's cause; and, adding, that he knew but of two surviving Missionary seniors, Drs. Carey and Marshman. I have this morning learned, with great sorrow, that about the time he wrote that letter, the venerable Carey also was called home. While the Lord is thus removing one, and another, and another of his aged servants, will not the young crowd forward to walk in their steps, and take up the good work of making known the everlasting gospel to those who are perishing for lack of knowledge? Alas! China is in the depths of sin, and in the "mire of iniquity." "All that honoured her despise her, because they have seen her nakedness." "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the affliction of the daughters of my people."

I have said, that a short time before his death, my father was obliged to relinquish his Sabbath services in English; but he continued to the last his services in Chinese, with the assembly of his domestics and dependants. On the last of his earthly Sabbaths, two days after he had come up, in attendance on the Superintendent of British Trade to Canton, about a dozen were assembled together in "an upper room" of the house in which I am

now writing. Two of these are professing Christians, (one of them, I hope, really devoted to the Saviour,) and two or three others well affected towards our holy faith. Afa's family met separately within the city, and were not, therefore, of the number, with the exception of his son, a boy of about thirteen years of age, who was living with me. During the service, which lasted about an hour, the Spirit of God appeared to be indeed among us. We sang our Redeemer's praises in Chinese with unusual ardour, and my beloved father, notwithstanding his extreme weakness, read and exhorted out the word of God, with more than his usual warmth, warning us to flee from the wrath to come. Let us hope, that we shall yet see the fruits of the word that was that day sown; for we have the sure promise of God, that his word shall not return unto him void, but shall prosper in the thing whereto he sendeth it. My father has been blessed to plant the good seed; others have been, and are, watering it. Let us earnestly beseech the Lord, that he will give an abundant increase, and will send forth many labourers to gather in the plentiful harvest. By the aid of my father's writings and translations, I am enabled to continue, in a feeble degree, his Chinese services, with my little family.

It may, perhaps, be remarked, that my father has been spared to see the conclusion of the first era of reformation in this country, which commenced with the establishment of the Protestant Christian Mission by himself in China, and ended with the arrival of His Majesty's Superintendents. He no sooner saw what we may term the second era fairly commenced, than he was removed—mercifully removed—from the world and all its troubles. But we are happy in the assurance, that our all-wise God and Father will over-rule all things for the furtherance of the Redeemer's kingdom. May grace be granted to those who labour here at the work commenced by my father, that they may walk wisely, and labour diligently!

I cannot conclude without repeating to you, what pleasure I enjoy in the contemplation of that glorious state into which my beloved father has entered. May we all be there re-united to him, and join with him in singing the praises of the Lamb that was slain and is alive again, and that liveth for evermore. Oh, it is a subject on which I could for ever dwell.—With

kindest Christian regards, believe me my dear Sir, most truly yours,

(Signed) J. R. MORRISON.
To Rev. W. Ellis, Foreign Secretary,
London Missionary Society.

After the preceding letter had been read, the following Resolution was adopted by the Directors, viz.—

Resolved:—"That in receiving the afflictive intelligence of the decease of the Rev. Dr. Morrison, the first Protestant Missionary to China, the Directors bow with devout submission to the will of the Most High."

"That they deeply feel the loss which has been sustained by this, and kindred Institutions, in the removal of their esteemed fellow-labourer, whose able, indefatigable, holy, and benevolent exertions, have been, during a period of twenty-seven years, devoted to the spiritual benefit of the chief nations of South Eastern Asia; and through whose instrumentality, in an eminent degree, by the divine blessing, the millions of China have the means of reading in their own tongue, the entire volume of Divine Revelation."

"That while the Directors tender to the bereaved widow and fatherless children, their sincere condolence, and pray that they may richly experience divine support and consolation, they would express their firm conviction, that whatever alleviation the sympathy of the British churches can supply, will be promptly and cheerfully rendered."

Ten Pounds may be better than a Thousand.

[See Psalm xxxvii. 16.]

A Conversation by the Way-side. Very suitable for Cottagers.

It was a fine evening, about six o'clock, when Humphrey Jones, one of Farmer Watson's men, returned from milking his master's cows. Just as he passed Squire Dawkins's park gates, who should come out but his neighbour, George Simpson, the wheelwright, who had been to carry home a wheelbarrow, and repair a cart for the Squire? As the lodge-gate was opened, Humphrey caught a view of the extensive grounds, the beautiful lawn, and the clear lake in front of the stately mansion, and observed to Simpson,

"The Squire is making a fine place of it, is he not, George?"

"Yes, indeed! and you'd say so if

Pipe up all hands!—the boatswain's
cry,
Rang never cheer like this;
We're off—we proudly dash on high,
And stoop to the abyss.

Speed on!—we steer for lovely isles,
Where lies of guilt the ban;
And sunny continents, where smiles
Each gladsome thing, but man.

And Africa, the clime of night—
And shores by Chinese trod,
Shall joy for us; we bring true light—
The priceless Word of God.

Speed on the King's discovery ship!
She seeks not vassal ground,
Nor scans the varying needle's dip—
The lost, the lost is found!

Speed on! speed on!—a thousand
sail
Are flapping on the mast,
For dark lands soon to breast the gale,
God's Bible there to cast.

Speed on! speed on!—the broad blue
deeps
Shall hastening heralds bear
To every pagan coast, where weeps
A soul in sin's despair.

O God! to see their canvass speck,
Like birds, the distant seas!
O God, to see each noble deck
Throng'd by the feet of these!

THE NEW COMMAND.

John xlii. 34.

A new commandment Jesus gave,
That Christians should each other
love;
But oh, how few, if tried by this,
Their loyalty to Christ could prove.

Because we differ in our views
About some outward form or rite,
The law of love is cast aside,
For envy, bitterness, and spite.

But we are bound to keep *this* law
As strictly as the ten commands
Which God gave forth on Sinai's
mount,
With awful pomp, to Israel's bands.

We may be champions for our faith,
And by our party firmly stand;
But Christians we can never be,
While we neglect the new com-
mand.*

* See 1 John iv. 20.

Did Churchmen and Dissenters love
Their Saviour more, and party less,
Then would the Lord regard their
prayers,
Their souls enrich, their labours
bless.*

How different on a dying bed
Will all our views and judgments be!
How alter'd towards each other feel,
When entering vast eternity!

The point to be decided then,
Will not be *Churchism or Dissent*;
But are we Israelites indeed?†
Are we holy, humble, penitent?

Love's the fulfilling of the law—‡
Of Christian character the test; §
The evidence of spiritual life, ||
And, blessing, is itself most blest.
Charmouth. B. JEANES.

1 JOHN III. 2.

To be "like" Christ, as he appears,
Clad in his robes of native light,
Must be to leave these lower spheres,
And have our faith exchanged for
sight;
Enkindling to the purest blaze,
Amidst the beatific gaze.

To be "like" Christ amidst the throng
Of shining spirits round his throne,
Must be to join the heavenly song,
And make his rising glories known;
Who in our nature bled and died,
The Lamb of God—the Crucified!

To be "like" Christ, must be to share
Unceasing raptures in the skies;
To mingle in the worship there,
Where pure devotion never dies;
And in that world of holy joy,
For ever find our sweet employ.

But, Oh! to be "like" Christ below,
Surrounded with a thousand snares,
Is what the Christian wants to know,
To bid adieu to all his cares!
His likeness drawn upon the soul,
Exalts and purifies the whole.

To be "like" Christ, in earth and
heaven,
Is present and eternal bliss;
To those, and only those is given,
Who long to "see him as he is;"
And from a principle of love,
Press forward to the prize above.
Trevor Square. E. D.

* Compare Mark ix. 38—40, with 1 Tim.
ii. 8. † Rom. ii. 28, 29. ‡ Rom. xlii. 10.
§ John xlii. 35. || 1 John iii. 14.

REVIEW.

The Way to be Happy. Addressed to the Young. By Mrs. L. H. Sigourney. Revised. Reprinted from the Second American edition.

A very excellent book, which every Sunday-school teacher and every young person should possess.

Sabbaths on the Continent. By Mrs. Sherwood.

At this eventful period, when Sabbath desecration, in various ways, is so general, this work, we trust, will be very useful. There are many instructive and impressive passages.

China and the English; or, the Character and Manners of the Chinese, &c. &c.

This work is designed to furnish, to families to which it may be admitted, an entertaining volume, and to communicate such information in respect to the extraordinary country to which it relates, as may enable its readers to be more deeply interested in, and to understand better the accounts of, the progress of Christianity there, which are now attracting much of the attention of the Christian public. Our cordial recommendation attends this little volume; it will well repay an attentive perusal.

Illustrations of the Bible. Part XII.

Of this cheap and useful work, it is agreeable to have to record, that it has continued from the first advancing in character. The last part is exceedingly well got up. The engravings are well done; they are from original paintings, by R. Westall, Esq., R. A., and John Martin, Esq.

Sermons by the Rev. Lewis Hofacker, M. A., with a Memoir.

These Sermons are superior, inasmuch as they are very scriptural and very plain; the appeals to the conscience are searching. We recom-

mend this volume to be read in families.

1. *Mistakes in Religion. By the late Rev. H. Venn, M. A.*
2. *Christ's Loveliness. By Thomas Watson. 1657.*
3. *The Negro Infant School.*
4. *The Right Preparation for a Journey.*

These four publications of the Religious Tract Society, have just issued from the press, and merit the attention of the public. The last is an improvement of the affecting death of Mrs. Greville Ewing, in the autumn of 1828.

John's Baptism not Christian Baptism. By Francis Moore. 2nd edition.

We are pleased to see a second edition of this useful treatise. The argument is so clearly stated, and the illustrations at once so forcible and conclusive, that we cordially recommend its perusal to all who entertain doubts on this important subject. We have heard of several instances in which this work has decided those who were halting between two opinions.

Prayers in Verse. Compiled from approved authors, and arranged in their present order, by a Clergyman's Son.

This is an admirable little book. The selection is judiciously made, and we trust it will afford consolation and refreshment to many.

Advice and Warnings on, 1. Religious Self-Deception. 2. The Worship of God. 3. Detraction. By the Rev. J. Young, Author of the "Record of Providence," &c.

We can recommend this little book to all our readers, but more especially to our young friends: it will be impossible to peruse it without obtaining knowledge and receiving considerable advantages.

unions. There were now in connexion with the Union about a million and a half of Sunday scholars. The sale of publications at the depository during the past year had amounted to 7,621*l.* 0*s.* 7*d.*, being an increase of 17*l.* 14*s.* 3*d.* beyond the preceding year.

British and Foreign Schools.

The Thirtieth Anniversary of this Institution was held at Exeter Hall, on Monday, the 11th of May.

At 12 o'clock LORD BROUGHAM appeared on the platform, and took the chair, in the absence of Lord John Russell, and was received with long continued cheers.

EDWARD DUNN, Esq., the Secretary, read the Report, which commenced by noticing the death of the late J. B. Wilson, Esq., who had been a warm supporter of this Institution. By his will he had bequeathed to it the reversion of 2,000*l.* Three per Cents. It went on to state, that the Society's premises had been altered and completed in a most satisfactory manner, but the expense had exceeded that for which provision was made. The model school, carried on under the direction of Mr. Croswell, continued to maintain its high character, and was a source of the greatest gratification to the Committee. Many candidates had been received, trained, and appointed to schools during the year. There had been scattered in the country 103 young persons, who had received assistance from this Society, without which they could not have been introduced to spheres of active usefulness. Persons of various Dissenting denominations, and members of the Established Church, had taken advantage of the Institution, and had manifested in their conduct towards each other that unity which bound all Christians together in the love and service of their Divine Master. To the Committee of Ladies the thanks of the Society were due for the attention they had bestowed on the interests of the Institution. A number of new schools had been opened with considerable prospects of success. Since the last Anniversary, Government had made a second grant of 20,000*l.* towards promoting education, which had been accompanied by a difference in the mode of education, so that the schools conducted on this system had obtained only 6,800*l.* of it.

The Committee felt that whatever was done should be on broad and general principles. Grants of slates, lesson-books, and other materials, had been made during the year. Fifty-nine schools, educating 7,250 children, had been aided during the same period. The Report then adverted to the Society's foreign operations, and particularly noticed the desire for instruction manifested by the negroes in the West Indies. It concluded by adverting to the benefits which the Institution had conferred on the country.

WILLIAM ALLEN, Esq., presented his accounts, as Treasurer, from which it appeared that the total receipts during the year were 2,645*l.* 10*s.*; the expenditure amounted to 3,482*l.* 7*s.* 1*d.*; showing a deficiency upon the general statement of the year of 836*l.* 17*s.* 1*d.* Those reports, he observed, only showed the receipts and expenditure of the current year; perhaps, on a future occasion, it would be advisable to give a statement of the Society's assets, and carry on the balance. He would not take up the time of the meeting, but he could not avoid saying, that this Institution, rising from small beginnings, had now arrived at a point beyond any thing that could have been calculated upon in the year 1808, when the first Committee sat down to deliberate. The position occupied by the Society was rendered extremely important, by its drawing the attention of the public to the necessity of providing education for the poorest classes of the people. By its instrumentality, schools had been called into existence in all parts of the country. He knew no other Institution which was capable of instructing, so rapidly and perfectly, a great number of teachers as the central normal school. In consequence of the righteous measure of the abolition of slavery, they were called upon to provide the means of instruction for them; and unless the masters and mistresses of schools were properly qualified and trained, the system could never succeed. He had seen an account, written by a French gentleman, of the schools in Prussia. He had travelled in that kingdom, and had been delighted with what he witnessed; but in the publication to which he had referred, there was a slight imputation cast on this Society. The writer had drawn a hasty conclusion. If it were possible to adopt the enlightened system of Pestolozzi or Feulenberg, it would be desirable; but it

must be remembered, that in this country they had to teach the millions. If, however, the Society were supported, the Committee would contrive to have masters qualified, not only to teach writing and arithmetic, but a great deal more. In conclusion, the worthy Treasurer observed, that when this Institution was commenced, in 1808, the Committee consisted of only six persons, and had every species of opposition to encounter; but Lord Brougham was then their counsellor and friend, and when they were pressed with opposition at public meetings, he had left the Court for the purpose of attending to advocate their cause.

Lord's-Day Observance Society.

A meeting of this Society was held on Thursday, May the 8th, at Exeter Hall. SIR OSWALD MOSLEY, in the absence of Lord Chichester, was called to the chair.

Mr. WILSON then read the Report. It stated that that was the fourth anniversary of the Society, and its object was to get a Bill passed by the Legislature which would compel the due observance of the Sabbath. The desecration of that day was, indeed, fearful. It was desecrated by coachmasters, postboys, stablemen, bargemen, drovers, salesmen, and persons connected with cattle markets. It was desecrated also in consequence of wages being paid on the Saturday evening. That formed a reason for keeping shops open on the morning of the Lord's day by fishmongers and butchers and other persons of that description. It was also desecrated by the drivers of short stage coaches, watermen, persons connected with Sunday Newspapers, the keepers of public-houses and tea-gardens. In some parts of the country, associations had been formed, and particularly in Derbyshire and Cork, and the question has been taken up by the General Assembly of the Church of Scotland and the Wesleyan Methodists. In certain places a material change had taken place for the better—the barges on the Mersey and Irwell Canal no longer plied on the Sabbath—the bargemen on the Bridgewater Canal had petitioned their employers to adopt the same practice; and a meeting of coach proprietors had been held in London for the purpose of considering the propriety of stopping the stage-coaches on that day. One of the plans of the Society was, to circulate tracts; but, owing to the want of funds, not so many had been circulated the last

year as before. The balance against the Society amounted to 534*l.* The Committee had subscribed 350*l.* from a wish to clear off the debt, but a deficiency still remained of 184*l.* The receipts for the last year were 396*l.* 13*s.* 3*d.*, and the expences 384*l.* 11*s.* 5*d.*, leaving a balance of 12*l.* 1*s.* 10*d.*

Religious Tract Society.

The thirty-sixth anniversary of this very important Institution was held at the City of London Tavern, on Tuesday morning, May 12.

Mr. W. JONES, the Secretary, read a brief abstract of the Report.

China.—The removal of the Rev. Dr. Morrison from the scene of his important labours, has been a source of deep and sincere regret to the Society. The last letter received from the doctor was dated in April, 1834, in which he remarks, "Commerce has entered upon a new system, denominated free, and it is not unlikely that this event may lead to a bolder religious effort on behalf of China." Within the year Dr. Morrison prepared four large sheet Tracts, containing prayers selected from the Scriptures, and printed 10,000 copies of each of these useful papers. Leang-Afa has continued faithful to his Master's cause. He has, however, been called to experience that the persecution of the Cross has not ceased. He and his associates in the work of the Lord have been exiled to the Straits of Malacca. After a short confinement they were discharged. The Rev. Charles Gutzlaff has commenced the preparation of a series of Tracts for the benefit of the Chinese. At Ying-Ling, "the inhabitants grasped the books, of which he had taken 2,000 with him. The throng of people was immense: they rushed with violence upon a box of books which he had with him; and when this was empty, they continually demanded more." On another occasion, Mr. Gutzlaff remarks, I "rejoice that about 100,000 Christian books have been circulated among the Chinese.

Malacca.—Up to October, 1834, about 30,165 copies of various important works have been printed and distributed with the funds furnished by this Society.

Pinang.—At this station, 7,395 portions of Scripture and Tracts, in the Chinese, Malay, and other languages, have been distributed.

Batavia.—The issue of Tracts, in six months, up to May, 1834, including 6,658 sent to Mr. Gutzlaff, for China, has amounted to 12,288, some of which were from 50 to 100 pages each. The grants made during the year, for the publication of Chinese Tracts, exceed 1,000*l*.

Burmah.—The Rev. Dr. Judson, and his brethren, circulate a large number of religious publications through the country, which the Holy Spirit graciously blesses to the conversion and instruction of immortal souls.

Rangoon.—Mr. Jones distributed 11,000 Tracts in one year; giving only to those who asked for them. The Rev. Eugenio Kincaid, during a journey from Rangoon to Ava, visited nearly 300 cities and villages, in all of which he preached the Gospel; and about 15,000 Tracts and portions of the Scriptures were distributed.

Tavoy.—At Tavoy, every Burman family in the town received two Tracts. The American Baptist Missionaries have now four printing presses, furnished with founts of type in Burman, Karen, Taling, and English. A type and stereotype foundry have also been established. To April 1, 1833, there were printed 6,237,800 pages, in Tracts of twenty different kinds. The grant to this station has been 100 reams of paper.

India.—The spread of the English language in India is calculated to promote the extension of Divine truth. Mr. Pearce, of Calcutta, has furnished the Rajah of Kotah, the Regent of the State of Gwalion, with English books adapted to aid in the acquisition of English. The agent of the Kotah Rajah said, "Your religion will follow your language."

Calcutta.—The Fifth Report of the Calcutta Tract and Book Society states, that 91,184 Tracts and books have been put into circulation during the year, in addition to the English works. To Berhampore, Chinsurah, Chunar, Benares, Meerut, and Cawnpore, Tracts have been sent for circulation among soldiers and their families. About 20,000 Tracts have been distributed among the deluded followers of Juggernaut.

Madras Religious Tract Society.—In the 15th Report it is stated:—"It is a remarkable fact, that while the actual converts to Christianity in India are not very numerous, this Report traces the conversion of five individuals

to the publications of the Society." The Tracts printed in the year amount to 53,254, and those distributed to 86,392. The total circulation since 1818 was 692,769.

Nagercoil.—The Native Tract Society at Nagercoil has distributed 35,000 Tracts.

Neyoor.—At Neyoor, upwards of 7,000 Tracts have been distributed.

Bombay Tract and Book Society.—The Tracts printed in the year amount to 23,000, and those circulated in several languages to 28,800.

Bancote.—The Scotch Missionaries, at Bancote, have published upwards of 16,000 Tracts.

Surat.—At Surat, 8,000 Tracts and 2,000 portions of the New Testament have been distributed.

Columbo.—The Society has published 34,000 copies of several new Tracts, which have been widely distributed. A new Society has been formed at Cotta.

Jaffna Religious Tract Society.—The number of Tracts published during the year amounted to 117,000, which made a total of 570,442 issued since the formation of the Auxiliary.

The grants made to India and Ceylon, during the year, amounted to 1,016 reams of paper, and 117,700 publications; which supplies have called for the appropriation of upwards of 1,000*l*. out of the Society's funds.

Armenia, Georgia, and Persia.—The German Missionaries at Shusha have printed 25 Tracts in Armenian. The Missionaries at Shusha have circulated in the year, 11,888 Tracts; making a total, since 1825, of 36,740. The Committee have paid the grant of 75*l*., mentioned in the last Report; and a further sum of 60*l*., for the publication of Tracts in Persian, Turkish-Tartar, and Armenian.

Australia.—The Society at Sydney has received a further supply of 12,900 Tracts, and 100*l*. in books on sale. The Presbyterian Tract Society, in Van Diemens Land, has remitted 30*l*. for Tracts, and 20*l*. as a donation. The Van Diemens Land Christian Instruction Society has received a consignment of 50*l*. in books.

Polynesia.—The Report refers to the Society's proceedings in New Zealand, and the Georgian and Society Islands. In the Tonga Islands, the Wesleyan Missionaries have distributed 16,800 books in the year. In the Sandwich Islands, the American Missionaries

printed, in the year ending June, 1833, 166,040 Tracts.

South African Tract and Book Society.—The Society at the Cape has published eight new Tracts in Dutch, two of them being original compositions. The consignments, during the year, amount to 188*l.* 6*s.* 9*d.* The grant has been 32 reams of paper, and 11,000 publications. About 6,600 Tracts have been sent to Graham's Town and other places in South Africa.

St. Helena.—From St. Helena, a donation of 10*l.* 10*s.* has been received, and 57*l.* for books. A consignment of 50*l.* in books, and 2,750 Tracts, has been sent to the Society for circulation.

Madagascar.—The Missionaries have printed 21,200 Tracts and other books; a further grant of 72 reams of paper has been sent, and 530 books for young people learning English.

Spanish America.—A person proceeding to Pernambuco, received 5,000 Tracts and a Lending Library. A grant of 2,350 Spanish books and Tracts have been placed at the disposal of a friend in Peru; and nearly 7,000 Spanish Tracts have been sent to Lima and Honduras.

West Indies.—A new Society has been formed at Kingston, called the "Jamaica Auxiliary Religious Tract Society." The Parent Society has sent to its Committee a grant of 25*l.* in Tracts and Broad Sheets, and 300*l.* in Books on Sale. The consignments of the Society have also been sent to Falmouth and Montego Bay, to Barbadoes, Antigua, Demerara, St. Kitts, St. Vincents, Nevis, and the Bahamas, to Porto Rico, and St. Domingo. The total number of Tracts, Broad Sheets, and Childrens' Books sent to the West India Islands during the year, amounts to 334,469. Four Libraries have been placed at different Missionary Stations; making the total grants amount in value to nearly 330*l.* The consignments have exceeded the sum of 560*l.*

British Colonies of North America.—The publications of the Society have been sent to Montreal, Kingston, Toronto, Halifax, and St. John's, Newfoundland.

France.—The issues of the Paris Tract Society are about 500,000 Tracts; being an increase on the preceding year of about 170,000. The "Life of Dr. Bateman" has been published, and distributed in some of the medical schools, and several new works are in

preparation. A grant of 12*l.* in Tracts has been made to a Minister at Lille, and 20*l.* to assist pious colporteurs in the circulation of religious books. At Lyons a new Society has been formed, and a grant of 20*l.* made to its funds. Various supplies have also been granted for individual circulation.

Belgium.—A new Society has been formed at Brussels for the publication of Flemish Tracts. The Committee have assisted the new Society by a donation of 10*l.*

Switzerland.—The Basle Society distributes a large number of its excellent Tracts. A grant of 20*l.* has been made in aid of its funds. A like grant has been sent to the Society at Berné. The St. Gall Society has published nine new Tracts, which have had a considerable circulation. A supply of 20*l.* in German Tracts has been sent to this Association. A further grant of 10*l.* has been placed at the disposal of Professor Schirks, at Chur, and he has also been directed to print 1,200 copies of "The Dairyman's Daughter," in the Engaden-Romanese dialect. The Societies at Zurich and Geneva are in active operation.

Germany.—The German "Christian House Friend" is likely to be useful. About 20,000 copies of the Tract, "On Reading the Scriptures," have been distributed. A further grant of 10*l.* has been made to extend its distribution. A second edition, of 5,000 copies, of "The Evangelical Hymn Book" has been published. The Report of the Hamburg Tract Society has not been received. During the year 50*l.* have been granted to enable the Committee to reprint new editions of Tracts already approved, and the further sum of 50*l.* for the publication of new Tracts, being faithful translations of the Parent Society's, and 25*l.* for printing and distributing Tracts in the Lithuanian language.

Denmark.—A grant of 10*l.* has been made to promote the circulation of the Tracts of the Copenhagen Society.

Iceland.—Three new Tracts in Icelandic have been translated for the Society by the Rev. John Johnson. About 4,500 copies have been printed, and placed with the venerable translator for circulation.

Norway.—The Society at Drontheim has printed 24 new Tracts, and has distributed many copies.

Stavenger.—At this place the Society has published two additional Tracts.

Sweden.—The Evangelical Society has been reorganized. A grant of 20*l.* has been made to assist its future operations. The Committee have granted to the Rev. George Scott a supply of 4,500 Tracts for distribution.

Poland.—The Committee have paid 20*l.* in aid of the publication of Arndt's work, entitled, "True Christianity," with his "Book of Prayers," and also 20*l.* for an edition of "The Dairyman's Daughter," in Polish.

Russia.—During the year 1834, the Society at St. Petersburg printed 21 Tracts and Children's Books in Russ, Finnish, and Mongolian, and two Tracts in Swedish. About 214,140 of these works have been received into the depot during the year. The issues have amounted to 140,105 publications. The total number issued since its establishment was 565,970. The receipts of the Society for the year, including sales, was 17,247 rubles. The Parent Committee have granted 50*l.* for the circulation of Finnish and Russian Tracts, and 6,000 Danish, Swedish, and Dutch publications.

Gibraltar.—The Committee keep a small depot of Spanish Tracts at Gibraltar; 2,000 Spanish and English Tracts have been placed at the disposal of three pious soldiers in a regiment proceeding to this station.

Malta.—The Church Missionaries, during the year 1834, distributed 30,081 publications in Italian, Greek, and Arabic. The Rev. W. Croggon, of Zante, and the Rev. J. A. Jetta, of Smyrna, continue to circulate the Society's works.

During the year, the Committee have furnished 184 libraries of their publications for the use of Missionaries and their families, at permanent stations where two or more Missionaries are placed. These libraries have amounted in value to 400*l.*; and have been sent to friends connected with the Church, London, Baptist, General Baptist, and Moravian Missionary Societies. The Committee have the painful duty of recording the death of their highly esteemed Treasurer, John Broadley Wilson, Esq. Samuel Hoare, Esq., of Hampstead, will occupy the vacant office.

The Committee being anxious to render to young men on entering upon the duties of the Christian ministry, either at home or abroad, every facility, have determined to allow such friends,

whose pecuniary resources may be limited, and who can be satisfactorily recommended, to receive a selection from its publications, not exceeding 10*l.*, on paying one-half of such sum, at the reduced prices.

The grants to the Orkney Islands have been 15,400 publications. About 3,770 have been sent to the Shetlands, and 4,650 for circulation in Scotland.

The Committee have sent to Ireland, during the year, 326,570 publications for gratuitous circulation.

The following grants have also been made:—For British emigrants, 60,000 Tracts. For circulation on the Sabbath-day, upwards of 200,000. For soldiers and sailors, 60,000. For foreigners in England, 22,000. For London and its vicinity, including 125,000 voted to the Christian Instruction Society, upwards of 325,800 Tracts and hand-bills. Miscellaneous grants for different parts of England, 329,000. For the coast-guard stations, 150*l.* in the Society's publications have been granted, in aid of a fund for furnishing the 500 stations connected with the service with circulating libraries. The Sub-Committee have granted 60 libraries at very reduced prices.

The new publications amount to 181. Several new auxiliaries have been formed. The publications circulated during the year amount to sixteen millions, two hundred and forty-one thousand, three hundred and forty-five; being an increase of two millions, two hundred and sixty-nine thousand, one hundred and forty-eight; without including the numerous Tracts which have been printed in foreign countries, at the expense of the Society. The total circulation of the Society's publications, at home and abroad, in about eighty different languages, exceeds two hundred and fifteen millions.

The contributions from the auxiliaries amount to 1,683*l.* 5*s.* 6*d.*; being an increase of 202*l.* 15*s.* The annual subscriptions amount to 1,709*l.* 9*s.*; being an increase of 70*l.* 1*s.* The donations and life subscriptions amount to 1,180*l.* 7*s.* 7*d.*; being an increase of 13*l.* 14*s.* 5*d.* The Christmas collecting cards have produced 259*l.* 17*s.* 5*d.*; being an increase of 40*l.* The sum of 107*l.* 12*s.* 6*d.* has been received on account of the circulating library fund.

The total benevolent income for the year is 4,966*l.* 2*s.* 11*d.*; being an increase of 342*l.* 15*s.* 11*d.*

The gratuitous issues, without any charge for agency, amount to 5,926*l.* 5*s.* 4*d.*; being 960*l.* 2*s.* 5*d.* beyond the amount received from the public. The Committee gratefully acknowledge two further donations from their liberal but anonymous friend L., amounting to 400*l.*, in addition to the 900*l.* mentioned in former Reports.

The sums received for the sales of the Society's publications during the past year, amount to the sum of 50,448*l.* 14*s.* 2*d.*; being an increase beyond the preceding year, of 8,251*l.* 1*s.* 8*d.*

The total amount of the Society's receipts for the year, is 56,370*l.* 5*s.* 7*d.*; being an increase of 8,070*l.* 17*s.* 3*d.*

London Society for Promoting Christianity amongst the Jews.

The Annual Meeting of this Society was held in the Great Room, Exeter Hall, on Friday, May 8.

Sir THOMAS BARING, Bart., was called to the Chair.

The CHAIRMAN, in opening the business, observed, that men commonly took the natural means to accomplish any object they desired, but too often in self-confidence. This Society desired to depend upon God, and seek his aid by prayer, but not to stop there; for that would be a solemn mockery. God was pleased to make use of human means, and raise up men of like passions with ourselves to be the ministers of reconciliation, and to them we were indebted, through God, for the tidings of salvation; through the apostles and prophets of old, who were indebted to the Spirit of God for the Scriptures, and to the Son of God for redemption to life eternal. The agents of this Society had been influenced by no passive principle; and if the often reiterated question was asked, What has the Society done? he would refer them to the reports of those agents and the periodical publications of the Society. That question was asked by some who cared not for the Jews, and wished to keep their money; but by others, for want of information, or who have been incredulous. He would repeat to all the answer given to the question, "Can any good come out of Nazareth?" and say, "Come and see." One soul rescued from eternal woe would be an ample recompence for all the Society's labours; but if that were not effected,

the mandate of Jehovah still remains upon the imperishable record of his word, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." The Report would inform them that about 500*l.* had been subscribed to establish a Reformed Church at Jerusalem, and that a zealous individual in this cause had raised a subscription for sending out a Hebrew Missionary to the Holy Land; it being an undoubted fact that the Jews were flocking to that land of their fathers; nearly 30,000 families were there already, and constant arrivals were taking place. While they were talking, souls were perishing. It was time to be up and doing in this cause, for being introduced to which he was thankful to his venerable friend, Mr. Simeon. While he was gratified to see the Patron (the Bishop of Lichfield and Coventry) and other staunch friends of the Society around him, he could not forget to notice that there was one present who had traversed the length and breadth of the Holy Land out of love to the souls of his brethren. (The Hon. Bart. referred to the Rev. Joseph Wolff, and the allusion was marked by applause.) It must be highly cheering also to witness the Hebrew children now before them, who, instead of being taught to blaspheme the name of Jesus, had learnt to sing anthems to his praise.

The children then sung, "Hosannah to the Son of David! blessed is he that cometh in the name of the Lord! Hosannah in the highest!"

In consequence of the indisposition of the Rev. J. B. Cartwright, the Rev. A. M'CAUL read the Report, which stated that the receipts of the past year amounted to 12,328*l.* 11*s.* 1*d.*; being an increase over those of the preceding year of 2,140*l.* 3*s.* Of this sum, 1,231*l.* 8*s.* 7*d.* had been raised by Auxiliary Societies, and 540*l.* were contributed in behalf of a Hebrew Church Mission to Jerusalem. At the beginning of the year the Society was in debt, but on balancing accounts at the close, there was a balance of 357*l.* 0*s.* 10*d.* in the Treasurer's hands, besides 1,200*l.* in Exchequer Bills. The Report then proceeded to detail at great length the operations of the Society's agents in Hamburgh, Holland, Berlin, Frankfort, Marseilles, Magde-

Than thee, I have no other trust,
All other refuges are vain;
Through thee, Jehovah can be just,
And smile on guilty man again.

Increase my faith, from day to day,
Perpetual light and aid afford;
Ne'er let me from thy precepts stray,
Nor lose the comforts of thy word.

Whene'er the world, or flesh and hell
Assault me with their dang'rous
arts,
Through thee may I their force repel,
And promptly quench their fiery
darts.

O make me in thy image shine,
And as my mortal pow'rs decay,
Inspire my heart with joys divine;
Chase ev'ry doubt and fear away.

At length, when I have run my race,
And done and suffer'd all thy will,
Permit me to behold thy face,
And dwell with thee on Zion's hill.

Forgetting there my toils and pains,
I'll think of all thy grace to me;
And celebrate, in endless strains,
The boundless honours due to thee.
Charmouth. B. J.

SUNDAY-SCHOOL HYMN.

Who can hear the voice of sorrow,
And refuse the helping hand;
Or delay until the morrow,
That which Jesus doth command?
Such response your hearts will render,
While our early wants you feel,
And your ready gifts surrender,
Aiding human grief to heal!

See this youthful band selected,
Christian love our dwellings sought;
Then our steps were here directed,
Here our Bible daily taught.
May our Heavenly Father's favour
Well your work of Love repay:
All your gifts with sweetest savour
Find reward at the great day.

R. H. SHEPHERD.

Ranelagh, Chelsea.

REVIEW.

Lives of Eminent Roman Catholic Missionaries. By John Carne, Esq. Vol. III.

This is a continuation of a most important work, containing the largest portion of Missionary information we have ever seen in so condensed and excellent a form. All who feel interested in missions, in their progress and success, should read this work.

We can give it a cordial recommendation. Oh, how do the work, and labour, and toil, and sufferings of these holy men, whose lives and services are here recorded, shame our apathy and unconcern!

Thoughts on the Importance of increased exertions in the Cause of Religion at Home and Abroad.

We recommend these "Thoughts" to the careful perusal of all who desire a revival of religion; many of the remarks are weighty and important.

Village Tracts. By Samuel Barrows; *Brading, Isle of Wight.* Thos. Ward, and Co.

The author of this very interesting little book, is the pastor of a congregation in the village where the Rev. Legh Richmond was first brought to feel the power of the gospel, as well as to proclaim its truths to others. We can recommend this work upon its own merit, and can add an additional reason for public and extensive patronage; namely, the profits are to be devoted to the support of the preaching of the gospel in Brading.

London in May, &c. Thomas Ward, and Co.

This is a pleasing and instructive book; very appropriate in all respects: it contains an account of some of the principal religious and benevolent institutions of London. Our young friends will be much gratified with it. It is embellished with several

Engravings of Exeter Hall, Surrey Chapel, Belle House, Birth-place of W. Wilberforce, &c. Such a volume was much wanted, and the author and compiler has most judiciously supplied that want.

The Condensed Commentary, Part III.

Our early and cordial recommendation of this important and valuable work, is well justified by the manner in which this undertaking is sustained. The part now before us, which reaches to 2 Samuel vii., is fully equal to either of the former parts. There is pleasure in speaking well of such a publication. We hope all our youthful readers will possess it. The publication in Parts, each alternate month, is very convenient. We understand the work has received especial marks of public favour.

The Pulpit, Vol. 25, 1835.

This volume contains fifty-eight Sermons of very considerable interest and importance; delivered at various places and on various subjects. By Messrs. Bradley, Binney, Dillon, Melvill, Morris, J. Parsons, Jay, Sherman, B. Noel, Steane, and many others; besides other matter.

We can recommend this work as one of the cheapest and most useful publications of the day. It is published weekly, price Threepence.

The Holy Bible, containing the Old and New Testaments, Revised from Corrected Texts of the Original Tongues, and with former Translations diligently compared: with Critical and Explanatory Notes. By B. Boothroyd, D.D., Editor of the "Biblia Hebraica," &c. Part I. Duncan.

We trust this important publication will be rendered very useful to Biblical students and others. The Critical and Explanatory Notes, which are calculated to illustrate and open difficult texts, are valuable. The work has our cordial recommendation.

Journal of a Residence in China and the neighbouring Countries, from 1830 to 1833. By David Abeel, Minister of the Dutch Church in North America, &c. &c. With an Introductory Essay, by the Hon. and Rev. Baptist W. Noel, M.A. Nisbet.

Every publication that can give information relative to China, is, at this juncture, most important. This volume will, therefore, be hailed by the friends of Missions; for, besides the intrinsic value of the information afforded in this Narrative, it derives further interest from relating to a part of the world with which we are so little acquainted. We can cordially recommend this most interesting volume, and we doubt not but that it will be extensively circulated.

INTELLIGENCE FROM THE VARIOUS HOME MISSIONARY STATIONS.

Necessity for Home Missionary service — Encouragement afforded.

In again presenting you with an account of my station, I feel thankful to the great Head of the church, that during the time that I have been here, I have been enabled to preach the word in season and out of season. When I last wrote to you, I had some fear on my mind whether I should be able to visit all the places on my Station. I am happy to say that my fears

have proved to be groundless; that by the blessing of God, the rough roads and dark nights have not prevented me from preaching constantly in all the villages belonging to my station. I have much cause for thankfulness; though every sinner is not turned from the error of his ways, though every parent hath not erected a family altar, yet on this station there are those that will have to bless God that you sent them the gospel. When I came, all was dark; Satan reigned without control; there was not one person that

and they are protected in the exercise of their ministry by the laws of their country. We are not, however, to conclude from hence, that they have no sacrifices to make, or no trials to endure. A very slight acquaintance with the circumstances in which they are placed, might suffice to convince us of the contrary. They have to row against the tide of prejudice, and are often surrounded, insulted, and driven about by the enemies of the truth. The carelessness of the worldling, the cavilling of the infidel, the pride of the self-righteous, and the censoriousness of the contracted, vex their spirits, and weaken their hands. Meanwhile they have but a few quiet hours to improve their own minds, and to prepare for the pulpit; they have many long journeys to pursue, perhaps on foot, and many a storm to weather. Perhaps there is a freshness in all the Foreign Missionary delivers to his audience, so that a mere outline of the Christian system might answer every purpose of instruction and impression. But the Home Missionary is stationed among a civilized, and, for the most part, a reading people, and must, as he wishes to secure their attention, add to their knowledge, and establish their belief; fill up that outline with appropriate Scripture proofs, sound reasoning, and varied illustration. "And who is sufficient for these things?" Our sufficiency is of God, replies the Home Missionary, and the Foreign one echoes the sentiment.

Standing on the mount of prophecy, we see the British isles, and other nations, however dark and distant, listening to the gospel. We behold the shivering tribes of Lapland, the sable sons

of Africa, the polished Hindoos, and the cautious people of China; and not only so, but regions which science has never visited, or poets sung, exulting in its glad tidings, "looking on Him whom they have pierced" with godly sorrow, and glorying in his salvation! "Men shall be blessed in him; all nations shall call him blessed."

AMERICAN TEMPERANCE SOCIETY.

Abstract of the Eighth Annual Report, prepared for the Boston Recorder.

The principle of intoxication, or that which, in this country, has been the principal means of producing it, is not the product of creation; nor is it the result of any living process in nature. It cannot be found, it does not exist, among all the living works of God. Those substances, however, which contain or produce sugar, after they are dead, and have become subject to those laws which operate on inanimate matter, undergo what chemists call the vinous fermentation, by which a new substance is formed, called alcohol. This is the means of intoxication. It is, in its nature, as manifested by its effects, an exceedingly subtle and diffusive poison. The elements, by the combination of which it is formed, existed before; but alcohol, which is formed by their combination, did not before exist. It is an entirely new substance, and altogether different, in its nature and effects, from any substance which previously existed. It was formed, not by laws which operate in the formation of any living matter, but by laws which operate on certain kinds of matter after death. It is as really different from any

thing which existed before, as the poisonous miasma, from the fruits and vegetables, from the putrefaction of which it springs. Hence, it no more follows, that because fruit is proper for man, alcohol is proper, than that poisonous miasma is proper.

Distillation is said by some to have been known in China, much earlier than in the West. The first, of which we have any authentic account, was about 800 or 900 years ago. Alcohol was soon ascertained to be a poison, and it does not appear that any one ever thought it would become a common drink. Arnoldus Villa, a physician in the south of Europe, was the first, so far as is known, who recommended the use of it, in any case, even as a medicine. Under his influence, and that of Raymond Lully, his disciple, its medical use spread over many parts of Europe. Judging from its immediate effects, it was thought to increase life, and was therefore called *aqua vitæ*, or water of life. If named from its consequences, it should have been *aqua mortis et damnationis*—water of death and damnation.

Were the human body transparent, and the operations of its organs in sustaining life visible, every man might see that nature itself, or rather God, by the operations of his providence in sustaining life, teaches that the drinking of alcohol is wicked, and cannot be continued by a man, without suicide. As well might you throw sand into a watch, and not expect to impede its operations. As well might you throw dirt into the eye, and not expect to injure it, as put alcohol into the brain, and not expect to injure that.

After having dissolved in the

stomach, the food is taken up by the absorbents, carried into the blood, to the right side of the heart, to the lungs, to be acted on by the air we breathe, and then to the left side of the heart, from which it is sent, through the arteries, to all parts of the body, for the purpose of conveying the nourishment which each part needs, and which it contains. Along the arteries, God has placed a multitude of little organs, whose office is to take out of the blood precisely the kind and quantity of nourishment which is needed in their vicinity. Those placed at the ends of the fingers, take out of the blood, as it passes, what is needed for their own support, and to make the nails, but repel that which will make hair. Those on the head, take that which make hair, and reject that which is fit only to make eyeballs. And so, over the whole body. The veins carry the remainder back to the right side of the heart, to be re-supplied from the stomach, and to repeat its circuit. There is another set of organs, whose business it is to take up useless and hurtful matter from the blood, and throw it out of the system.

How do these various organs treat alcohol? Those which select and deposit nourishment for the body—do they take it, to make flesh, or bones, or any thing by which the body is benefited? They all with one consent reject it. It goes to one class, and they reject it; to another, and another, and another, but they all reject it. They will not, if they can prevent it, suffer it even to stop. All view it as an enemy, and treat its coming as a hostile invasion. It annoys and troubles them in their work. Having to labour amidst the fire

and fumes of an irritating poison, they become themselves irritated, and do their work badly. The parts of the system dependent upon them begin to complain. They again provoked, retort. The harmony of the system is destroyed, and confusion ensues, and every evil work; while the common enemy is chased on, from organ to organ, marking his course with irregularity of action, and if he cannot be expelled, will produce certain death.

And how is it with those organs, whose business it is to watch for enemies and drive them out? They seize upon it, and as speedily and thoroughly as possible, exclude it. It is a war of extermination, to continue, if the enemy continues to invade, as long as life lasts. But this is all so much extra labour, and of a most disagreeable and exhausting kind. They had as much work as they could possibly do, consistently with permanent health, to cope with natural enemies; and when this artificial enemy comes, they are soon exhausted, crippled, and do their ordinary work badly. Their enemies multiply and take possession, till the whole is conquered, and death and destruction triumph over all. And this is often accomplished ten, twenty, or even fifty years sooner than even sin or Satan, without alcohol, would accomplish it, and the poor soul is not permitted to stay out its probation on earth, by half a century. Facts justify the conclusion, that alcohol has, within the last thirty years, cut off, in the United States, more than forty million years of human probation, and ushered more than a million of souls, uncalled, and in violation of the command, "Thou shalt not kill," into the presence of their Maker.

CONGREGATIONAL LIBRARIES.

The rapid advancement which, during the present century, the body of the people has made in knowledge and intellectual improvement, has become a subject of general observation, and is referred to, and reasoned upon, as an admitted and indubitable fact. By some it is regarded with serious and gloomy apprehensions; by others it is contemplated with feelings of unmixed and almost enthusiastic anticipations. The former are constantly predicting the fatal influence it will exert upon the morals, the loyalty, and the religion of the land; whilst the latter are sketching out to their imagination Utopian scenes, in the glory and perfection of which are beheld the triumphs of education and knowledge. Both parties are, however, extravagant in their views; the apprehensions of the one, and the hopes of the other, being alike carried to excess. The most cheering sign of the times is, not the mere increase of knowledge, but the general conviction which is rapidly working its way into the public mind, that the only method by which to counteract the baneful effects of knowledge, and to secure all its anticipated advantages, is, to give to the education of the people a religious character, and "to plant the tree of knowledge by the side of the tree of life, that it may draw its sap from thence;" and bear upon its branches the fruits of righteousness and peace. As evidences of the advancement which the body of the people is making in intelligence and general improvement, a variety of facts might be adduced; such as the improved, though still defective and exceptionable character of circulating libraries; the formation of mechanics' institutes, and reading societies; the frequent delivery of public lectures, and especially the number and character of the books issuing from the press, the nature of the demand being estimated by that of the supply. The institutions, to some observations on which, this paper will be devoted, are an additional proof of these facts. A few years back, congregational libraries were scarcely known; now, a considerable town will not frequently be met with, in which they have not

been formed. The writer of this paper has taken in them a deep and continually increasing interest; and the remarks, therefore, which he may make respecting them, are the result, not of speculation, but of actual acquaintance with their important effects. In the formation of such institutions, an important object to be secured is, that the members of the congregation to which it is attached, should take an interest not only in the reading of the books, but also in the management and actual conduct of the library, and that, as far as possible, their personal efforts should be obtained in promoting its prosperity, and securing its contemplated results. It should be regarded by them as an object of just ambition, to forward the extension and continually increased efficiency of the institution, that they might raise it to a state of usefulness and prosperity, of which they might with justice be proud. To accomplish this, the pastor of the church should take an evident and lively interest in its welfare. He should preside at all its meetings. All its members should form an open committee, and they should be occasionally summoned, that their interest might be sustained, and an opportunity furnished of suggesting alterations and proposing additional books. Every individual should have the liberty of recommending a work, as far as the funds will allow. Generally speaking, there need be little apprehension from such committees. No one, having a knowledge of its contents, would dare to propose a work of immoral, or even generally exceptionable tendency; and if it were proposed, the presence of the pastor would prevent its admission. The privilege (which, perhaps, it might be desirable for the president to have) of giving a veto to any such proposition, would mostly be a nominal one. If he secures the confidence and the hearts of his people, his simple opinion and friendly hints would be sufficient to ensure its rejection. With regard to the character of the works which should compose the library, it is by no means desirable that they should be exclusively of a strictly religious nature. The members will be of mixed and various

character, occupying different stations in life, and necessarily separated from each other, by their own peculiar tastes and habits; and to render the library generally useful, the books which it contains must be adapted to the circumstances and mental peculiarities of the readers. Without enlarging, however, on these and some other points, which might be brought forward, we proceed to consider the advantages which may be anticipated from these institutions; and we refer to the favourable influence they will have upon the minister, and the benefit which will result to the people.

An efficient and well-selected library, connected with his church, is of decided advantage to the pastor. Where he takes a personal interest in its management, it brings him before his people in a new light. It furnishes him with an opportunity of discovering to them his general acquaintance with literary subjects, and is thus calculated to raise their opinion of his talents and acquirements. It gives him occasion of conversing with them upon points of general and literary interest. It has a tendency to promote a union between them, intellectual as well as ministerial; a union not only consistent with his character, but likely to increase his influence and promote his usefulness. It is in the present day, especially, of great importance that a people should have a persuasion of the literary and intellectual, as well as spiritual attainments of their pastor; whilst it is of still greater importance that that conviction should be well founded; and such an union as these institutions establish, will, by promoting the knowledge and acquirements of the minister, and by placing him in that position to his people, increase his respectability and influence amongst them. But it is principally in relation to the members attached to it, that we propose to inquire into the advantages of a congregational library, and there are four respects in which the benefit of its influence may be considered.

1. It will tend to promote the spiritual interests of its members. It is deeply felt by every reflecting and anxious minister, that other modes of influence upon the minds of his

contrary to our natural love of ease: you will find it in the second chapter of Proverbs, and the first nine verses, compared with the command, Deut. vi. 4—9. From hence it is plain that much pains must be taken in pondering on the Word of God: we must read it with as much attention as we do a mathematical proposition; and add to our attention, earnest prayer, that our understanding may be opened to understand the Scripture.

The parts of Scripture which we must read in this manner, above the rest, are such as describe the majesty of Jehovah, the Godhead of Christ; his power, grace, and redemption of sinners; our natural condition, and the transformation begun and carried on in the souls of the faithful. These are the material and fundamental articles, called by the Holy Ghost "the wonderful things of God's law." You are to read a little at a time; what you do not understand, confess before the Lord, and ask the explanation, as you would from your own dear father, of any thing he could make clear to you. Say, "My Lord! what meaneth this? it is very dark to my mind, I can receive no benefit from it, through the ignorance which is in me;" say, when you read the most glorious account of his love, his power, his victory, and triumph, "Lord, I see not these things in a light to charm and captivate me; not as realities, infinitely interesting to my soul,—not so as to engage me to covet earnestly a share in them!" When you read the Scriptures which delineate fallen man, say, "Lord, how little am I humbled under this charge! how little ashamed of my depravity! how have I flattered myself, instead of confessing my sin!"

To make more clear this method of reading Scripture, which alone, I think, honours it as the word of God, I will give you a specimen upon Hannah's Song, 1 Sam. ii. 1—10. When I read the first verse, I look up and ask, "O that my heart may rejoice in the Lord! not in temporal advantages, or creature-good! I say, "O Lord, exalt my horn or power; enlarge my mouth over my enemy!" and then I call to mind my peculiar temptations, my besetting sin; and

the dreadful assaults made upon me; then I proceed to meditate in the Lord, holy, almighty, unchangeable; endeavouring to recollect the Scripture facts which display these divine attributes. In the 3rd, 4th, and 5th verses, I consider the doom and end of the proud and arrogant opposers of God's government and truth. In the five next verses I reflect upon his absolute dominion over health and strength, life and death, poverty and wealth. His condescension to the self-condemned, and vile in their own eyes. His love for the faithful, and vengeance against his adversaries. I read and meditate upon these ten verses, till grand ideas of the Lord penetrate my ignorant mind; till I feel his favour is more than words can express, and his displeasure the greatest evil.

By practice and habit this method of reading becomes delightful, and what knowledge is thus gained, you will never lose. The Bible is a perfect work in itself: excepting matters of chronology, and the prophetic parts not yet fulfilled a diligent and devout perusal will be the means of explaining it sufficiently. We often are destitute of the spirit of prayer, and therefore find it irksome to bow our knees; but in this manner of reading the Scriptures, I have seldom failed of finding light and love spring up in my heart, and grace to pour out my prayer, as the passage engaging my meditation suggests. All blessings which can enrich your soul, and make you an able minister of Christ, rest upon you! If I can be of the least service to you, be assured you may always command me.

Yours, &c.,

H. VENN.

Yelling,

Oct. 5, 1776.

EXTRACT FROM THE LIFE OF THE
REV. H. VENN.

In London, where I was obliged to remain a whole month, I was happy in hearing Mr. De Coetlogon: his discourses are all I could wish to hear—judicious, doctrinal in a proper degree, very experimental, and faithfully applied. In the midst of caresses and

admiration, more than any preacher fixed at the Lock ever met with, may he be kept vigilant and humble! I was with him several times; his health is very weak; and by being often dangerously ill, he feels more deeply the emptiness of present things.

June, 1775.

EPISCOPAL MISSION TO CHINA.

The following account of the origin of the American Episcopal Mission to China, is from an article in the *New York Churchman*.

A little more than four years ago there connected himself with our General Theological Seminary, one who was then as much distinguished by peculiar traits of character as he afterwards was by the manner in which those traits were hallowed by the influence of divine grace. Not that he was at that period devoid of those views of himself, sin, and God, which are essential to a Christian: not far different was the fact. He knew full well that he was a sinner, that he could do nothing good of himself, that the wrath of God hangs over the children of disobedience, and that for him, as for all others, there was but one name through which he might be saved, the name of Christ. But the providence of God rendered these views clearer shortly after he joined the band of aspirants to the sacred office. One of the most powerful instruments in effecting this end was the Missionary Association of the institution to which it was his privilege to belong.

The young man whose story we are relating, was not long in perceiving how much he was indebted to the humble, yet effective Missionary Association of the Seminary, and therefore spared no exertions in promoting the great objects which it has in view. While thus engaged, he became deeply impressed with the wants of the heathen in foreign lands. Many and earnest were the contests in his bosom between inclination and a somewhat obscure sense of duty. Each day brought to him new struggles and increased dependence on God; for he knew that he was agitating a question

to which God alone could furnish him a sufficient answer. He prayed. Yes, even when his watchful brethren around him had closed their eyes in sleep, he sent his glowing prayers to heaven for light. Were those prayers answered? Who could doubt that supplications, whose every word was winged with earnestness, and whose every petition was interwoven with faith, were heard? Yes, they were heard. All doubts were removed. Where but lately he saw only dark clouds, by the clear lights of reason and conscience, he now descried the index of duty: it pointed but one way; into that way he prepared to enter. He pledged himself to convey those glad tidings to China which his Saviour brought to earth, and thus, without intending it, connected his own history with that of the noblest undertaking of our church.

His example had its appropriate effect: for when was there such an example without its influence? A classmate stepped forward to aid him in his noble work; and with him received holy orders, only to plant the standard of the Cross within the walls of civilized, yet heathen China. Would that it were consistent with our purpose to turn aside and describe minutely the meeting at which these brethren parted with the Missionary Association from which they received their first Missionary breath. Then might we tell of the mixed feelings with which the future ministers of our church looked and listened to the two who were soon probably to give themselves to a foreign land. Exultation was the first emotion experienced, because there rose full in view the good which was to be done by their zeal and devotion to the Seminary in which they were educated, to the church of Christ, and, though last, not least, to the perishing souls of men. But how changed were the feelings when he who had been the instrument of Providence in beginning the enterprise, rose to bid his brethren adieu! To some, even then, the hand of death seemed laid upon his pallid cheek, and all could not but feel that such might be the case, who saw him choking with emotion, and, amid a flood of tears, scarce articulating,

"Pray for me, brethren; pray that my health may be restored: God is my witness, I ask it not for myself—I ask it for China." We will not stop to describe the gush of feeling which ensued. Suffice it to say, that many a manly countenance was turned away to hide the glistening signs of sympathy and affection.

A few short months ensued, and Augustus Foster Lyde was numbered among the dead. Sorrow for our loss was our primary emotion; apprehension for our Missionary cause the result of our first reflection. Soon, however, we recollected that God is often most kind when he seems most to frown: we therefore took fresh courage, and patiently awaited the day when the affliction which the church had experienced in the removal of our brother, would bring out others to imitate his example, and devote their lives to extend the gospel to 360,000,000 of immortal souls. The time has come. The Rev. Mr. Hanson, a graduate of the Theological Seminary at Alexandria, has united with the Rev. Mr. Lockwood in his exertions in behalf of China, and but a few days will transpire before these representatives of our two principal "schools of the prophets" will have embarked on board the vessel destined to convey them to the scene of their future labours.

Nor are these all who have pledged their efforts to the land of Confucius. At least two more of the students in our General Assembly wait only for the termination of their necessary preparation to join their elder brethren on that distant shore.*

Where was the commencement of this magnificent and now promising undertaking? The previous detail answers the question—in the Missionary Association of the General Assembly of our Church; for that communicated its spirit to Lyde; he solicited the adoption of the station of our Domestic and Foreign Missionary Society; and that step, with his own example, called forth all who are now going to the field.

C. R.

A LETTER TO TWO BACKSLIDERS.

My Dear Friends, — Though ranked as you now are among the enemies of Christ and his cross, allow me to say, that I still feel interested in your welfare. It is with feelings of pain and sorrow that I address you, as it may be the last time, on a subject which you know to me is painful in the extreme; but a sense of duty obliges me to say something by letter, in addition to all that we, as a church, have already said to you in other ways, but to no purpose, it would seem, since we have been under the necessity of separating you from the church of God in this place.

Your conduct, as you well know, for a long time has been any thing but what it ought to have been, considering your standing in the church of Christ here. By the awful inconsistency of your conduct, you have brought reproach upon that name by which you are called, and disgrace upon that cause with which you have stood connected for some time. How awful it is that you seem to have forgotten your obligations to Christ, who you once professed had done so much for your souls. Yes, you can pray, and at one time you ventured "to tell to others what a dear Saviour you had found." After all this, and after all that you have experienced of the goodness of God towards you since you professed to know him, and to be known by him, what, I ask, could have induced you to turn again to the sinful and unsatisfying pleasures of this vain world? My dear friends, remember that you have done more to injure the cause of Christ in this place and neighbourhood, by your ungodly walk and conversation, than you will ever be able to repair. You stand charged before God, the church, and the world, with sins of the foulest nature: to say the least of them, most dishonouring to God, ruinous to yourselves, and injurious to the cause of the Redeemer, here and around. Besides, you sin against light and knowledge; and the love and grace of God in his Son Jesus Christ, which you professed had been, in some measure, manifested towards you.

* There are several other students in the Seminary who hope to be employed in different stations abroad.

To try to deny the sins which have been laid to your charge, and which you know have been clearly proved—you might as well attempt to deny the light of the sun at noonday.

Now, what think you of such conduct? and if you have the least spark of the love of Christ in your soul, you must be shocked at your ingratitude and folly in doing what you have done, seeing it is so dishonourable to God, ruinous to yourselves, and so hurtful to the cause of true religion. Read attentively 1 Cor. v. 1, 3, 4, 5; and 1 Cor. v. 11, 12. There you have the mind of the inspired apostle concerning your conduct, and you will see also the propriety of that line of proceeding which we, as a church of Christ, have been compelled to exercise towards you; not for our pleasure, but for your profit. Say not then, that we have been rash: you know that we have borne with you till we could do it no longer. We hate putting away, even as God hates it; but necessity was laid upon us, and the laws of Christ must not be trifled with: still if you will repent and humble yourselves before God, we, as a church, will rejoice and be happy to restore you again to our fellowship in the gospel of Christ. But if you are determined to pursue the forbidden paths into which you have entered, with your eyes open, we have this satisfaction, that we have done our duty, in accordance with the word and will of God.

I have thus written to you, that you may have the opportunity of reading for yourselves what are the feelings of my mind concerning your present state. I now entreat you as a friend, and as one who wishes well to your immortal soul, seriously to think of all that you have been doing for a long time past,—to dishonour God, to hurt his cause, to ruin yourselves, and to break the hearts of his people, with whom you have been joined in church-fellowship. You may, if you think proper, treat this admonition with all possible indifference; be it so; still I hope you will respect God's word, and think of it, and pray, O pray that he may speed-

ily bring you to himself; otherwise, dying in your present condition, far from God, and far from righteousness, you cannot hope for mercy in the last day. I therefore warn you once more, while it is day, for the night of death cometh, and you may be cut down in your sins, and summoned into the presence of the great Judge of all, not only as unpardoned and unforgiven, but as those who knew, and, in a measure, did the Master's will, but turned away, and did it no more. My dear friends, think of this, and repent before it be for ever too late. Remember, there was a time, and you know it well, when you seemed to walk with Jesus in the sweet enjoyment of your interest in his redeeming love. His house was your dwelling-place; the company and conversation of his saints, your delight; his wounded side, your refuge; his throne of grace, your place of retreat; and his word, your comfort in time of trouble: these were some of your best days, "when the candle of the Lord shone upon you, and you, by his light, walked through darkness." But alas! sin, that accursed thing, has drawn away your minds from Jesus, who once appeared as the Beloved of your souls; you have been caught in the snares of the world, and the unsubdued corruptions of your own desperately wicked hearts have sent forth their streams to damp the once vivid flame of grace in your own souls. Seek, then, that you may be enabled yet to return unto that God who says, "Return unto me, O backsliding children, for I am married unto you; return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you." He is willing, he is able to save even yet, and surely will, if you seek him.

"Return, backsliding soul, return,
I'll thy backslidings heal:
In arms of love, thou shalt be borne,
And my salvation feel."

I remain, my dear friends,
Yours, in much Christian affection,

bridge being personally responsible for payment of the interest thereof.

Several of the County Ministers have kindly promised to exert themselves among their respective congregations in obtaining subscriptions, and an appeal is now made to the liberality of the Christian public, which, it is hoped, will be attended with the happiest effect.

On Wednesday, July the 15th, the foundation of the above Chapel was laid, in the presence of a goodly number of resident friends, and also from distant churches.

Addresses, suitable to the occasion, were delivered by the Rev. Messrs. Moore and Barfett, and the devotional exercises were conducted by the Rev. Messrs. Oke and Hobbs.

May the great Head of the Church prosper the undertaking!

intelligent population is rising to present it to their children, who will, in their turn, present it to other children who come after them.

"We have heard much, Sir, of geographical discoveries, and this is indeed an age of discovery. We all regard the discovery of new countries and new people with interest, but for ver different reasons. The statesman and the merchant looked at it with interest, because they viewed it as the means of extending commerce and empire, but we regard it as opening a way for the extension of the dominion of our blessed Master, over millions of our fellow-men. In this work, Sir, Britain and America are one. As one of the speakers has observed, we have shaken hands and we have shaken hearts. We feel we are one in principle, one in spirit, one in Christ, and one, I trust, we shall be, in all the joys of a happy eternity.

Extract from the Speech of Dr. Cox, at the Meeting of the American Bible Society, May 14, 1835.

"We have not met here to-day for mere amusement—we have met for a higher purpose, for the purpose of encouraging each other in circulating the Bible, and sending abroad through all the earth the casket that contains the pearl of salvation. When we place the Bible in the hands of the poor man, we give him an antidote to the poison of sin; we shed the light of heaven into his darkened soul; we present him the key with which he unlocks the mystery of his existence; we exhibit to him the proof that he is immortal; that he is not like the shadow that passes over the plain, or like the insect that sports his day in the sunbeam, but that he is destined to live when time shall be no longer. The Bible supplies the wants of man in every emergency of the present life; it is his solace in society and in solitude, in sorrow and in joy, amid civilization and barbarism, in infancy and in age; and it opens boundless prospects of blessedness beyond the present life, and extending through the endless ages of future being.

"This is what the Bible has done for man, and what has it done for woman? It has broken her chains. Woman is no longer the slave of man, but the companion of his fireside, the sharer of his festal hours, and it is the Bible which has raised her from her degradation. Let then women, and even children, assist in circulating it. I rejoice that an

Conscience Powerful.

Thomas D. had a large family, and lived in the parish of M—, in the county of G—. Time was when he loved his Bible, attended his church, and endeavoured to instruct his children in the fear of God.

In the year 1826, work was very slack, and Thomas struggled hard against poverty and sickness. His trials were very great; and instead of taking those trials to the Lord in prayer, he sunk into a low state, little short of desperation. This was Satan's harvest-time; and he did not suffer the opportunity to escape. When Thomas was reduced to this strait, and feared that his wife and little ones would be famished, he meditated and planned a step, at which he would formerly have shuddered: he resolved on stealing a lamb from the flock of a neighbouring farmer. This, after many inward struggles, was accomplished, and that too without detection. The lamb was killed, and brought home. To the inquiries of his wife, Thomas gave an evasive answer, and part of the stolen provision was dressed for supper. The poor woman called her husband from the loom when it was ready, and he was about to follow his usual custom of asking a blessing; his tongue faltered, and he could not do it; but snatching up the dish from his astonished family, he went with it to the farmer's house, and confessed his guilt. "My life," said he,

"is yours, or if you spare it, I will try to pay you for the lamb." The farmer was touched at his tale of misery, and the voluntary discovery of the theft. He ordered the poor fellow to take the dish and its contents back to his cottage, and freely forgave him what he

had done. In this way the Lord worked for the conviction of his sinful creature, and he was rescued from the path of the destroyer. Thus do we sometimes see evil overruled for good, and an erring child recovered from the depths of sin.

LITERARY INTELLIGENCE.

Messrs. Colnaghi and Company, 23, Cockspur-street, Charing-cross, will publish this month, the Portrait of Charles Gutzlaff, the Chinese Missionary, in the dress of a Fokien sailor, after the interesting Picture, painted at Canton, by G. Chinnery, Esq., exhibited at the Royal Academy. Engraved by R. Lane, Esq., A.R.A.

The Rev. Charles Gutzlaff was born in 1803. At the age of eleven he visited his native town, Stettin, of which his grandfather was a magistrate, and attracted the notice of the King of Prussia, by reciting verses of his own composition. His Majesty undertook the charge of Gutzlaff's education. The enthusiasm of his mind on religious subjects, however, induced him to forego all the advantages which might have resulted from a connexion with the Prussian Court, and he went to Java as Chaplain, in the service of the King of Holland. At Batavia he commenced the study of the Chinese language, in 1829. Quitting the Dutch service, he proceeded to Siam, and as a missionary resided there three years, studying the Siamese and Chinese languages. In 1831, after the loss of his wife, he made his first voyage to China in a Fokien junk, wearing the dress, and adopting the mode of life, of the natives. After numerous hardships and dangers, which are detailed in the journal published by himself of his three voyages along the Chinese Coast, he arrived at Macao, and was immediately engaged in the service of the Honourable East India Company, by Mr. Majoribanks. Since 1832 he has frequently visited various parts of the Coast of China, and has been actively employed in promoting the extension of useful and religious knowledge among the people. Gutzlaff has published many works, and is at present engaged in a periodical which appears monthly, in the Chinese language; and being still in the prime of life, his sphere of usefulness will be en-

larged in proportion as the intercourse with the people becomes extended.

In the Press.

A Second Edition, carefully revised and corrected, of a Literal Translation, from the Hebrew, of the Twelve Minor Prophets; by Aaron Pick, late Professor of the Hebrew and Chaldee at the University of Prague.

In 1 vol. 8vo., Relics of the Sacred Ministry; being 13 Discourses, by the late Rev. Philip Blancroft, D.D., Master of the Charter House, Prebendary of Ely, and Clerk of the Closet to George II.

Hints on the Regulation of Christian Churches, adapted to the present state of their affairs. By the Rev. C. Stovel. In 1 vol. 12mo.

New Publications of the Religious Tract Society.

First Series. No. 388. The Widow's Son, or Another Letter to One who cannot read it.

Narrative Series. No. 855. The Dying Soldier.

New editions of the Brief View of the Plan and Operations of the Religious Tract Society; and the Arrangement of Tracts, under various Subjects; intended as a Guide to Distributors; gratis.

Cennick's Sermons. No. 8. The Divinity of Christ.

18mo. The Fulfilling of the Scripture, for confirming of Believers, and convincing of Unbelievers; by Robert Fleming; A.D. 1681.

The True History of David Saunders, the Shepherd of Salisbury Plain.

32mo. A Plain Address to Little Children.

Monthly Publications.

The Tract Magazine. No. 20. New Series.

The Child's Companion. No. 44. New Series.

No. 151 to 155, of The Weekly Visitor.

for eternity; having intimated in writing, the purpose of his mind to be, "in every act, to friend or foe, to keep eternity in view." On W. H. leaving U—, the scenes and circumstances of his life became more chequered; Providence appears so to have ordered his steps that he was not to be settled in this world. Place after place was tried, but in no situation could it be said, from this period, that our young friend was settled; this however was no great trial to W. H., for from this period his was not a "worldly mind." He has told me, when in serious discourse with him on divine things, "that he could readily give up all the world for God, to serve him, and be a follower of Christ." Not that he was negligent in his business; for he was always ready and diligent in discharging the present duties of his worldly calling, whatever those duties might be; when, however, he could have his choice, his preference was given to those services which afforded most convenience for reflection. It is, I believe, more than five years since W. H. was brought to my notice, as an attendant on my ministry, at G— E—; since which time I have had many interesting opportunities for pious conversation, which I can say have proved a mutual benefit: but his illness, which terminated in death, has afforded the more pleasing evidence, that "in Christ Jesus we were one." W. H. was seized with typhus fever in the middle of the month of June, 1835. The first opportunity I had for visiting him in his illness was on the 19th, when he expressed himself as having "a deep sense of his sins, of his guilt, and of his helplessness; but that his dependence was on the Lord Jesus Christ, and on the promise of grace and salvation made to penitent sinners in him." His uniform language was, "By the grace of God, I am what I am." He dwelt with evident delight on "the sweet promises of the divine word, and on the privilege of being blessed with that hope which the gospel inspires." When I visited him again, in the same month, I found the views which he had of himself very humiliating, but his mind was composed and at rest; stayed on the strong foundation which is laid in the promises of God's grace and mercy in Christ Jesus. When I saw him on the first of July, he appeared evidently ripening for the heavenly world. In the most solemn and moving manner, he clasped his hands, and said, "I give up all for God, through Christ, who is all my

hope; and I take him for my only foundation of sure and solid comfort." Before going to prayer with him, on the 6th of July, I wished to know if he had any particular request which he would have made to God on his own behalf; his reply was, "I am perfectly resigned to the will of God; I know myself to be a great sinner, but Christ is all my hope; I am not on the sand, but on the rock; I have no fear, all is well; the Lord is my strength." Then he was understood to say, if it were God's will to spare him, he would live for his glory; if otherwise, he could, with arms of faith, and wings of love, fly up to the presence of his Saviour Jesus Christ. This last sentence was spoken with such emotion, as though his soul longed to be gone. Afterwards he said, "If I could sing, I would,—

"When I can read my title clear;—"

but his inner man was too strong for his physical powers; for his hands, which were clasped and raised while attempting to sing, fell, through weakness, and failed, with his voice. I observed, "If you cannot, 'sing your title clear,' if you can see your title clear, it is a great blessing;" to which, with a heavenly smile, he nodded assent. Several persons who were present, surrounding his bed, were melted into tears while witnessing their dying friend thus expressing himself, perfectly happy, trusting in Christ alone, who, he said, was precious to his soul, which now appeared on the suburbs of glory.

The last time I visited our young friend was July 13, 1835, about eighteen hours before his departure to his heavenly rest. Being a little revived from a deep sleep, in which his senses had for a time been locked up, and finding I had been to his bed-side, he sent for me; wished me to "stretch his withered limbs," as he expressed himself, and to place his arms in a more convenient position, that he might breathe out his dying requests; then bowing my ear to his mouth, he spoke to the following effect:—"I have great cause to be thankful to God through Christ, that I am happy; all is well; I have a good hope through grace; Christ is precious to my soul:" then inquiring for his mother, brother, sister, (his sight failing him,) and being told that his mother and sister were present, he breathed out his soul to God for a blessing on the word which he had chosen as a funeral text. When little more could be said than that his lips moved, he was understood to say, whispering

in my ear, "May that word be attended with the power and blessing of God to survivors, and to my sister, and my brother: may that word take root and spring up, and be a blessing to their souls; may they bear much fruit, that they may serve and glorify God, bringing forth fruit unto eternal life, through Jesus Christ. Amen, amen!" Having closed these devout breathings of his soul, I asked him if he had any thing further to say. His reply was, "I believe not;" but added, "Do you think there is any thing more which I should say? have you any questions, for we are liable to err?" Understanding his meaning, I expressed myself in a few words to the following effect, telling him I was much pleased with that good profession, which through grace he had been enabled to make, and to maintain. I was very thankful for that ground which I had to believe that he had, through grace, come as a poor sinner to Christ, had renounced the world, had taken the Lord for his God, was trusting in his blood and righteousness alone for salvation, and that I hoped his end would be peace. His answer was, "Entirely so." This last interview was closed with solemn prayer, commending his soul into the hands of Christ, and supplicating for all present that sovereign and saving mercy which would prepare them for so peaceful an end as that of W. H.

The words chosen for his funeral text were from 1 Peter i. 24, 25,—*"The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever."* The discourse was delivered to an attentive and much affected congregation at M—.

To other pious friends who visited W. H. in his affliction, he spoke more freely concerning the spiritual profit he had derived from attending the preaching of the gospel at G— E—, referring to many texts, discourses from which had been blessed to his soul. To me he said, he had shed many tears when returning home from that sanctuary, while meditating on those truths he had been hearing. W. C.

Account of Leang Afa, Native Missionary in China.

By the Rev. William Ellis.
(With a Portrait.)

With what interest and pleasure should we now regard an authentic memorial of the earliest Christians of Britain, or a history of her first native preachers! Such a record would be

numbered among our choicest treasures; and, connected with the mental and moral portraiture thus supplied, every view we took of the changes produced in the character and destiny of our country, would excite admiration and gratitude. Carried back to a period in our history, remote, and comparatively unknown, we should behold, in the first operations of the principles and agencies of Christianity, as from a spring in some untraversed mountain district, the gushing forth of a stream, which, replenished in its course, should deepen and expand, give salubrity to the air, loveliness, verdure, and fertility to the countries through which it passed, or should bear on its tide the commerce of the cities that flourished on its banks, and contribute to the wealth and the happiness of nations. With feelings scarcely less intense and pleasing, we contemplate the life and character of one contemporary with ourselves, who, in some distant land, appears as the first of a class of men who have in all ages proved the greatest benefactors of their country and of mankind. Should the nation in which this individual appears have been united under one government from a remote period of antiquity, have attained a high degree of civilization, spread its crowded cities and its cultivated provinces over varied and extensive regions; should it constitute one of the largest portions of the human race, and exert great influence over surrounding nations, the pleasure with which we regard his movements and his character will be proportionably increased. Such an individual is Leang Afa, the first native evangelist in China.

When we consider the process by which his mind was gradually enlightened, the subsequent maturity of his Christian character, his steadfastness of purpose, and persevering labours, the degree in which he has evinced moral heroism of the highest order, we become deeply interested in his history. When we further remember that his country, still heathen in the combined nations which form its aggregate population, exceeds three hundred millions, and is equal to one-third of the human race, we feel that nothing connected with the character and labours of a devoted Christian, occupying, in the course of divine providence, such a position, is insignificant or trifling.

Twenty years have passed since

Afa's first connexion with the mission. In September 1814, the late Dr. Milne commenced a short history of the life and doctrines of the Saviour of the world, in Chinese, which was finished and printed at Canton, in February 1815. Afa was engaged in printing it; and though it is not certain that any decisive impression was made upon his mind by the testimony of Jesus which it contained, the reference he afterwards made to it would lead to the inference that it had been useful in exciting inquiry on the subject of religion.

Leang Afa belongs to the Canton province, and is forty-six years of age. In person he is about the middle stature, and active, though stout. His countenance is benignant and grave. His habits temperate, exemplary, and industrious. He is naturally less social than many of his countrymen; but his temper, though formerly unaccommodating, is now patient, forbearing, and amiable, especially in domestic life.

In their social relations, the atheism and selfishness of the Chinese frequently appear in their most repulsive forms. The wife of one of the assistants in the college being ill, and apparently dying, her husband said to Dr. Milne, "If she is to die, it is better that she die soon; if to live, that she should get better soon:" but Christianity appears to have promoted in Afa the tenderest relative attachments. On a recent occasion (the death of a child) he manifested great feeling and tenderness of spirit, not common in a Chinese. He himself cherished a pious resignation, and applied the consolations of the gospel to the over-afflicted mother. The qualities of his mind are solid and valuable, manifesting great power of severe and continued application, carefulness in deliberation, firmness in decision, and unwearied perseverance. On one occasion, he read through the whole Bible in the course of a fortnight. Dr. Milne, in a letter to Dr. Morrison, thus speaks of Afa:—"He possesses much natural prudence. His understanding is of a superior cast. I think you may, after giving him your advice and orders, safely trust to his prudence—I have found him rather liberal than covetous."

In youth he acquired a knowledge of reading and writing, the common education in China, and could read with facility any ordinary book in his

native language. In subsequent life he has paid great attention to the improvement of his mind. According to his own account, he was never much given to idolatry; seldom visited the temples, sometimes praying towards heaven; but lived in careless indifference. He was addicted to intemperance and other sins; though exempt from the more odious vices which degrade so many of his countrymen.

In April, 1815, he accompanied Dr. Milne from Canton to Malacca, as a printer. In the summer of 1816, the heart of his affectionate teacher was gladdened by beholding his unusual attention to religious instruction, and receiving the expression of his desire to make a public profession of his faith in Christ. By a short, but interesting account which he afterwards wrote of the workings of his own mind, when, as a printer, attending in the College-Hall at Malacca, he came under the tuition of Dr. Milne, it appears that at first he mocked the services in his heart, and sought, by attention to the rites of Buddhism, to quiet his conscience, whilst he still lived in the practice of vice. Portions of the Scripture that were read, and the exhortation of Christ's faithful messenger, gradually convinced him, and rendered his mind more favourable. As no work was allowed on Sundays at the press, he employed that day in reading the Bible; and thus he was at last determined to give himself to the Lord, and live to his glory.

After some months' further instruction and trial, Dr. Milne being satisfied that he was sincere, and duly qualified to receive the rite of baptism, was induced to comply with his wish, and has preserved the following record of the transaction:—"Sabbath, Nov. 3, 1816. At twelve o'clock this day I baptized in the name of the adorable Trinity, Leang Kung Fah. The service was performed in a room of the Mission-House. Care had been taken, by private conversation, instruction, and prayer, which had been continued for a considerable time, to prepare him for this sacred ordinance. Finding him steadfast in his wish to become a Christian, I baptized him. The change produced in his sentiments and conduct is, I hope, the effect of Christian truth, and that alone. Yet who of mortals can know the heart?" "Before I came hither," he observed, "I knew not God. Now I

desire to serve him." He wished to be baptized exactly at twelve o'clock, "when," to use his own words, "the shadow inclines neither one way nor the other." Suitable questions were proposed, to which he gave satisfactory answers—after which he was baptized by Dr. Milne; on whose part the ordinance was dispensed with mingled affection, joy, hope, and fear; with fervent petitions that he might be made faithful unto death; and that, as he was the first-fruits of that branch of the mission, an abundant harvest might follow, to the joy of the church, and to the honour of Christ. Afa himself thus speaks, with great simplicity, but evident truth, of this event and its effects:—"At this time I knew myself to be a great sinner, and said, 'But how can I obtain the pardon of my sins?' The minister said, 'If you believe and follow Jesus, and receive baptism, then the sufferings which Jesus suffered are as if you had suffered the punishment of your sins; and, in the world to come, God will consider the merits of Jesus as your merits, and will bestow everlasting happiness on you in heaven.' When I was baptized, I asked the minister what was the true mark of believers in Jesus. He said, 'The true mark of believers in Jesus is the practice of virtue.' I thanked the minister, and returned to my room to sit alone, rejoicing within myself at the pardon to be obtained of God for all my great sins. I took the name of Student of Virtue, indicating that I had nothing more to do with vice. After I believed and obeyed our Lord Jesus Christ, and received baptism, I was not able to put away every kind of evil, and escape the charge of still being a transgressor. I employed my mind and strength diligently to guard my words and actions, and I gradually became fond of reading the Scriptures and learning their sacred doctrines. I prayed to God the Holy Spirit to assist me to drive out all evil thoughts from my mind, and constantly cherish good thoughts in me. Still I did not perceive the bad thoughts of my heart diminished, and that wicked words and actions were shut out; yet, in some degree, I learned virtue, and practised it. Perhaps, sometimes, there was a desire to think and do evil things; but there was something in my heart like a man reproving me, and I could not allow myself to do evil things, or to think bad thoughts."

Dr. Milne regarded his first convert, as might be expected, with peculiar affection, and set apart especial seasons for spiritual conversation and prayer with him; and having been informed in October, 1818, by Afa, that he wished to be well acquainted with the Scriptures, with a view to becoming a preacher among his countrymen, his kind tutor and pastor directed his studies with great judgment and assiduity, and was repaid by the pleasure of beholding his satisfactory progress. He wrote papers on the love of God—on repentance—which Dr. Milne did not think unworthy of a place in the miscellany which he so ably conducted.

Early in 1819, he made a voyage to China, for the purpose of endeavouring to persuade his aged father and other relations to embrace the Christian faith; on which occasion, Dr. Milne observes, "After prayer and many tears, we parted." Having made a short stay in China, Afa returned to Malacca, but the lamented death of Dr. Milne, in 1822, deprived him of further benefit from his guardianship and instruction. He persevered in his study of the Scriptures, and endeavoured to promote first, but not exclusively, the spiritual benefit of his own family and relations. Nor were his efforts made in vain; by the divine blessing on his instructions and example, his wife, in the autumn of 1823, professed herself a believer in the doctrines of the gospel, which proved the commencement of a new era in his social history; and the peace, and hope, and joy which true religion imparts to the domestic circle, pervaded his humble dwelling. His wife and infant son were shortly afterwards baptized at Canton by Dr. Morrison, who, before quitting China in December, 1823, ordained Afa to the office of an evangelist to his countrymen. With credit to himself, honour to the cause of Christ, and benefit to multitudes, Afa has continued to discharge the laborious duties of this office, under the patronage of the London Missionary Society, receiving a small annual stipend from its funds.

Left amidst the millions of his shrewd and subtle heathen countrymen, without a Christian guide or adviser, during the absence of Dr. Morrison, who visited England in 1824, he devoted himself to the diligent study of the Scriptures, the preparation of Christian books, and the communication of the gospel to his coun-

trymen; and on the return of Dr. Morrison in September, 1828, no welcome was more cordial and cheering than that which he received from this devoted servant of his Lord, who rehearsed his labours, and united in devout acknowledgment to the Most High, that he had been kept in the faith, and was permitted to meet his esteemed teacher again.

The history of this interesting individual is closely interwoven with the leading events of the Chinese mission. Besides being himself one of the earliest converts, and the first Protestant preacher of the gospel to his countrymen, it was his happiness to be associated with the first labourers in that work for which their memories will be held in grateful veneration to the latest posterity—the publication of the Bible in the Chinese language. In this work Leang Afa performed a subordinate, but useful part. He was honoured to commence and to finish the printing of the Holy Scriptures in his native tongue. He has also borne his part with those devoted brethren in efforts of a higher order, consecrating the energies of his mind, as well as of his body, to the diffusion of Christian knowledge among his countrymen. Besides his contributions to the Chinese periodical, he has prepared several books of more permanent utility. Among these may be mentioned Explanatory Notes on the Epistle to the Hebrews; a Paraphrase Version of the Epistle to the Romans, which Dr. Morrison describes as evincing that he had made the Bible his study, and as useful to foreign Missionaries by suggesting words and phrases. Besides a number of tracts, some of which he designates “Good Words to admonish the Age,” he has written an essay entitled, “The True Principles of the World’s Salvation;” in which, according to the testimony of Dr. Morrison, he asserts the character of the eternal God, in opposition to demons and false gods; inculcates the necessity of a Saviour from the dominion of sin, and the punishment of guilt; declares that Jesus has made atonement for the sins of men; and points his countrymen to the Bible, which European Christians have, he says, at large expense, caused to be translated into Chinese, printed, and given to the people.

It has not only been his privilege to labour with fidelity and zeal for the benefit of his countrymen, but also to suffer for the name of the

Lord Jesus. Before the death of Dr. Milne, he was exposed, on account of his profession of religion, to much annoyance and reproach, which he bore in a truly commendable spirit. Afterwards, though often encouraged in his labours and journeys by the attention of the people to his instruction, or the pleasure with which they received his books, he occasionally experienced very different treatment. According to his own account of the essay above referred to, after it was cut, a hundred copies were printed, in form of a small book, for the purpose of distribution; when suddenly he was apprehended by the police officers, and the books and blocks were seized. “I was brought,” he continues, “before a mandarin for trial, who told me that my books about Jesus, and my believing in the doctrines of Jesus, was a violation of the law. After trial, I was put into a guard-room; yet, while there, I thought to myself—This is a book of true doctrine of Jesus, the Saviour of the world, which exhorts men to turn from vice, and become good: why should I be persecuted? I suppose it is because of my sins that God has caused me to be punished, and endure suffering. Therefore I heartily repented of sin, and secretly prayed God to pardon my sin, and show pity. I afterwards induced the minister to interest persons to speak to the mandarin on my behalf, and to liberate me. At length they listened to my friends; and, after giving me thirty blows with the bamboo, and beating the soles of my feet till the blood flowed, I was liberated. To suffer thus was hard; and, besides this, the mandarins and police officers extorted from me seventy dollars. But after I had suffered persecution and loss of property, I did not presume to turn my back on the Lord Jesus Christ, and the great mercy of his redeeming love and merits, but accounted myself a sinner, suffering the punishment due to sin.”

While persecution was thus unable to separate him from Christ, it was equally ineffectual in deterring him from seeking to benefit his countrymen. Their rejection of divine mercy was a greater affliction to him than all his own sufferings. His constant solicitude was to gain their attention to the truth; and he still had recourse to small books, as one of the most practicable means of effecting it. So powerfully were his own affections

drawn forth towards his countrymen, that in September, 1827, when he left Dr. M., to repair to his native village, he was affected even to tears, lamenting the want of success in converting souls to Christ. He went forth bearing the precious seed weeping, but did not scatter the seed in vain. Early in the next year he communicated to Dr. M. the joyful intelligence, that one of his countrymen, belonging to the learned profession, had turned from idolatry and vice, to holiness and the worship of God.

In the month of May, 1830, accompanied by a native Christian, he undertook a journey in the interior, for the purpose of speaking to the people, and distributing Christian books in the towns and villages. They extended their journey about one hundred and twenty miles from Canton to the city of Kaouchowfoo, where an examination of candidates for literary honours from the adjacent country was to take place. On the 11th of June, after rising very early, and walking half the day, *Leang Afa* and his companion, whom he describes "as a new believer of one heart and mind," followed by three porters, loaded with their Christian books, entered the city by its eastern gate, and took up their lodgings at an inn, grateful for the protection afforded in the journey, and a place of rest. Till the government examiner, whom *Afa* designates the Chancellor of letters, arrived, they traversed the city, distributing books to such as they could persuade to take them; and, when the Chancellor arrived, took up a position before his office, and distributed their books to the students who came to the examination. After remaining till the 1st of July, they returned to Canton. Seven hundred volumes were this year distributed by these devoted men.

Besides the regular and occasional assistance rendered by the London Missionary Society, and grants from the Religious Tract Society, *Afa* has received not only steady encouragement, but generous aid, from Dr. Morrison, and recently from the American Missionaries, Messrs. Bridgeman and Abeel. These esteemed brethren, who arrived in China early in 1830, have borne honourable testimony to his worth. On the 26th of March in that year, they write, "Last evening we had the pleasure of being introduced to *Leang Afa*. He bears the image of the Lord Jesus. Before

we parted, he read the tenth chapter of Luke, and closed with a fervent and appropriate prayer; the sentiments of which Dr. Morrison repeated in English for our edification. If the same ideas and impressions which he expressed, in regard to the second verse of the chapter, were generally entertained by Christians, the labourers would not be so disproportioned in numbers to the extensive harvest."

His varied and important labours have been continued with increasing indications of the divine blessing; but of his efforts and success, though he has often wept that the one were so feeble and the other so small, he always speaks with overflowing gratitude to God, and with that modesty in reference to himself, which ever distinguishes sincere self-consecration to the Redeemer. He has maintained for many years a correspondence with Dr. Morrison, and with Christians in this country and America; and his letters not only evince the peculiar qualities of his mind, but the simplicity and sincerity of his piety, the correctness of his principles, his unabating ardour, and the animating hope with which the great object of his life, the diffusion of the gospel and the salvation of his countrymen, is pursued. In one of his latest letters, addressed to the Treasurer of the London Missionary Society, and received during the year 1834, he thus writes:

"For several years past I have had to be grateful for our Lord and Saviour's gracious protection, and bestowment of the Holy Spirit to open my heart and form my will.

"I have always received great kindness from Dr. Morrison, in giving me instruction, by which I have attained to some knowledge of the mysteries of the gospel, and exhorted for several years the people of my native place, and have had the happiness of receiving the Lord and Saviour's great grace in saving some, turning them from depravity to righteousness, casting away their idols, and serving the living and true God, obeying and believing in the Lord and Saviour, and hoping for the salvation of their souls.

"During this year several persons have obeyed and believed in the Saviour, and entered the general church of the reformed holy religion. There are upwards of ten of us who, with one heart and united minds, continually serve the Lord, and learn and practise the holy doctrines of the gos-

pel. Every holy Sabbath-day we assemble together to praise the Saviour for the mighty grace of redemption."

It would be easy to multiply extracts from Afa's correspondence, unfolding more fully the distinguishing features of his mind and character; but the preceding notices, though brief, will be sufficient to show him entitled to the esteem of the disciples of Christ in every land. His piety, which must ever form the basis of all acceptable service in the cause of Christ, is distinguished by traits of peculiar excellence: among these may be classed his unaffected humility; his high estimation of the Holy Scriptures; his habitual and grateful sense of the divine goodness; his magnifying the grace of the Saviour and the work of the Holy Spirit, by invariably ascribing to them every measure of success he is permitted to witness; and his genuine love to all who bear the name and the image of the Lord Jesus, A deep conviction of his sacred obligations, with animating hopes of immortality, cause him to dwell as it were on the borders of eternity, and enable him, when surveying the elements of peril which gather round his path, to say, "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy." In his latest testimonies concerning him, Dr. Morrison observes,

"At this moment, and for some time past, he is thinking much and acting much, under the vivid impression that he has to give an account to his Saviour; and it is often a solemn question with him, 'What shall I say to Jesus, when I see him as he is, if I am afraid of men, and neglect his work now?'"

Besides ardent piety, his secular calling, that of a printer, has rendered him eminently useful in the peculiar circumstances of the Chinese mission, in which, for a long time, books were the only, and still are the chief, means by which the gospel can be disseminated. Without this knowledge, he could not have travelled with his companion into the interior, procured his blocks, and printed his books for immediate distribution.

The light in which the Chinese authorities regard all attempts to propagate Christianity, and their efforts to suppress it where it was known to exist, as evinced by the edicts published in the early period of the history of the mission, render the ex-

ercise of great prudence constantly necessary; and this, in the opinion of his earliest friends, Leang Afa possesses in an eminent degree, yet with a spirit of vigilance which urges him to seize every opportunity for promoting most effectually the work to which his life is devoted. Prudence and activity are not always associated; but in the instance in which Afa, for the purpose of distributing his books, mingled with the retinue of the government examiner of schools, in one of his journeys through a large portion of his native province, it was strikingly exemplified; as well as at the public examination of the candidates for literary degrees in the city of Canton, in the autumn of 1833, when he went and distributed, with great activity and address, large numbers of his books among the students who had come from distant parts of the province to compete for the distinctions conferred.

The characteristics of Afa, already noticed, show him to be peculiarly suited, by natural and acquired endowments, for the period in which he lives, and the work in which he is engaged; and it is impossible not to feel interested in an individual who is the first of an order of agents that will, in all probability, be chiefly employed by the Most High in effecting the moral and spiritual renovation of one of the most ancient and extensive communities of mankind; to whose efforts future generations, in remotest posterity, will look back with delight; and whose character and labours, with those of the honoured individuals by whom his own mind was enlightened and his own movements guided, will be regarded with gratitude and veneration by ministers and churches that shall exist in coming ages, when China shall be numbered with the nations that shall be blessed in the Redeemer, and shall rejoice to call him blessed.

Wrington and Wringtonians.

(See View of Wrington Church, in our Number for July.)

The great western road from Bristol presents, for the first eight miles, few prospects of interest; the dim outline of the Monmouthshire and Welsh mountains, and an occasional retrospect of the great city, and her beautiful and majestic daughter, Clifton, being all that occurs to relieve the monotony of successive fields and downs.

But, just beyond the eighth mile stone, the whole aspect of the country changes; the bold sweep of the Mendips, with many a more distant variety of peak, knoll, and cliff, bounds the horizon; while at the spectator's feet spreads a valley of exceeding richness and beauty, inferior, perhaps, in neither respect, to any in the county of Somerset; superior, in the writer's opinion to the renowned "vale of Taunton."

Just on the slope of the hill, a kind of lane road branches off to the right, by the side of which stands a guide-post, the inscription whereon may be interesting (as it would certainly be perplexing) to the antiquary. For his benefit, it shall be supplied from the stores of recollection:—"To Wrington." Following the direction of this venerable guide, the traveller winds along a sort of terrace declivity, bounded by hills to the right, while on his left stretches out the broad and beautiful valley before mentioned, profusely rich in all the tints of nature and cultivation, verdure and foliage; while the hills and *coombs** which adorn the opposite side, present every shifting variety of light and shadow on every hue of rock, gorse, and heather. With only one omission, the conception of the poet is realized:—

'Straight the eye hath caught new pleasures,
While the landscape round it measures:
Russet lawns, and fallows gray,
Where the nibbling flocks do stray;
Mountains, on whose barren breast
The labouring clouds do often rest;
Meadows trim, with daisies pied,
Shallow brooks, and *rivers wide*,
Towers and battlements it sees,
Bosom'd high in tufted trees."

But although "*rivers wide*" cannot be claimed for the Vale of Wrington, yet this defect is fully compensated by the Severn sea, with its vessels, in the distance, the promontory of Brean down, the picturesque island rocks called the Holms, the mountain barrier of Wales, and the shadowy Quantocks:

"While many a cottage, on to Wrington's
smoke,
(Wrington, the birth-place of immortal
Locke,)
Chequers the village crofts and lowly glens,
With porch of flowers, and bird-cage at the
door."†

* *Coomb* is a term given in the west of England to a kind of narrow dell or ravine, which abound in that part of the kingdom.

† Bowles' "Banwell Hill."

The village of Wrington, imbedded in luxuriant foliage, and conspicuous by its graceful church tower, at length discovers itself to the advancing spectator; while he is tempted to rest for a while by the associations of a beautiful estate to his right, Barley Wood, late the residence of Hannah More. It was here that she spent the greatest part of her valuable life, and composed some of her most popular works. It was here that she assembled around her the piety, talent, and literature of her age; this place she adorned with every artificial and associate charm—the walk, the wood, the alcove: here, Locke, and Porteus, and Montagu, had spots consecrated to their memory, and memorials raised to their worth: and as the stranger continues his way, he will feel interested to remember, that at this place the remains of its former mistress were met, on the 13th of September, 1833, by a crowd assembled by friendship and veneration, who accompanied the mournful procession along the road which he now pursues. Few literary characters, if any, have collected so singular a train at their obsequies—the aristocracy, and the peasantry, and every intermediate class, were there; and childhood too paid no unwilling tribute to the memory of one who was dear to all, and whose literary productions were appreciated by all; her "Essays on Fashionable Life" being not more familiar to the great, than were her "Tales from the Cheap Repository" to the children in the Wrington National School.

Wrington church is an exceedingly beautiful structure. In regard to the arrangement and symmetry of its parts, it is unrivalled by many edifices of more ambitious design. The tower is exquisitely perfect; and the interior, within the last few years, has been beautifully restored by the public spirit of the parishioners. The chancel-screen is elegant and rich; and the altar-screen, lately erected by public subscription, is every way worthy the fabric it adorns. But the associations of the spot are such as can be boasted by few places, even of greater note. The church stands between the cradle of one of the first philosophers who ever adorned this or any other country, and the grave of a no less distinguished Christian and moralist. On the north stands the cottage in which John Locke first saw the light; on the south repose the ashes of Hannah More. Beneath the

has been the good and holy will of God to exercise me often, his poor unworthy servant, with sore sickness and trouble; and for this I bless his name. This has often employed my mind in the contemplation of death and its consequences; so also it has excited in me a serious inquiry about the true state of my soul, and whether I am actually prepared for dying." We cordially recommend this work to ministers, to aid them in presenting suitable sources of relief and comfort to the sick and dying; and also to the afflicted, and those who in this transitory world are in any sorrow.

to the past, and our present duty. We beg our readers will peruse this tract with the attention and prayer the subject deserves. The appeal to students and candidates for ordination in the church of Christ is very strongly put—not more so than the case requires. No one can doubt, who reflects at all, the demands and dangers of the heathen world; and a possession of the zeal of the Lord and of his house, would cancel or consume our reluctance to serve God in the gospel of his Son wherever his providence shall lead, and the great and effectual door become opened. We doubt many will offer themselves willingly to this portion of the Lord's work.

Tercentenary Tracts; or, Tracts written by the British Reformers, on the excellency of the Holy Scriptures. Selected and published to commemorate the completion of the third century from the first printing of the English Bible, by Miles Coverdale, in October 1535.

A very appropriate and excellent book, with which every lover of God's word will be well pleased. We hope every family will possess it, and give a copy to each of their children.

The Christian's Daily Treasury: containing a religious exercise for every day in the year. By the Rev. Ebenezer Temple, Birdbush, Wilts.

This very excellent work will be found useful in families and to individuals. The plan has been long acceptable to Christians; and the plain and Scriptural illustration of the passages selected for daily meditation, is creditable both to the judgment and theological knowledge of the author; who, we hope, will long be spared as a useful labourer to the church of Christ,

Baptism for the Dead in China; or, a Voice from the Tombs of Morrison and Milne to the Schools of the Prophets, Thomas Ward and Co.

We have often said, while we are active and zealous (most laudably so) for abroad, let us never forget home. This excellent and spirit-stirring tract leads us now to write the converse of this axiom. While it behoves us to provide for our villages and manufactures, and home generally, let us not forget remote places—let us not forget the vast and yet unexplored empire of China. These passages will show at once our neglect in reference

Baptism and Regeneration; the Doctrine of the Church of England considered, and the Baptismal Service illustrated. By the Rev. J. F. Todd, M.A., of Trinity College, Cambridge. Seeleys.

This interesting and elucidatory tract contains an excellent and plain discourse on John iii. 3, and valuable notes on the baptismal service. If we cannot concede every sentiment, yet we admire much contained in these pages.

INTELLIGENCE FROM THE VARIOUS HOME MISSIONARY STATIONS.

New Villages occupied upon a Mission Station—Inroads of death, mercy, and judgment.

Since my last communication, we have added two villages to those previously occupied; in neither of which

was there any means of evangelical instruction. We have had service twice in each, and the attendance was good. It is too early to say much as to our prospects in either, but certainly they are better than was anticipated from the opposition we at first

encountered. I have visited two other villages, with the hope of obtaining rooms in which to publish "the glorious gospel of the blessed God," but without success. Recently we have been several times reminded of the uncertainty of life, and have had to "sing of judgment and of mercy." Fevers (scarlet and typhus) have been fatal to many. One of my most regular attendants — two Sunday-school children, and a very valuable member of our little church, have been called from time to eternity. In the removal of the latter, we have sustained a great loss. He was a "holy man of God;" and we entertain not the least doubt of his having entered into the world where "there is fullness of joy, and where there are pleasures for evermore."

I ought also to add that his place at the table of the Lord was filled, on the very next ordinance day, by one whose heart the Lord has been pleased to open through my labours; so that we were made to rejoice in the midst of our sorrow. May it please the great Head of the church to dispose the hearts of many more to declare themselves on the Lord's side.

Review of a Home Mission Station — Removals by death — Happy result of receiving the truth as it is in Jesus.

We have had to "sing of judgment and of mercy," but more of the latter than of the former. Jehovah has been faithful to his promise, and better to us than our fears, and yet has made us to feel that our wisdom is always to "rejoice with trembling." Our sorrow has generally arisen from circumstances beyond the control of man, and our joy has been that of which angels have participated.

I do not recollect any one year in which so many have been removed by death. We have lost one of our most devoted and consistent members; he was unwearied in his efforts to do good, and most efficient as a Sabbath-school teacher. He died in the full enjoyment of that peace "which passeth all understanding," and told his weeping friends he was going to glory. One person at the very advanced age of ninety-eight, several Sabbath-school children, and some adults, have also been called to exchange worlds. Amongst the latter was a most regular

attendant, who was deaf and dumb. What advantage his soul derived from the means of grace, it is impossible for us to say. He always appeared devout in the house of God, and was much annoyed when he witnessed trifling in others. As he was anxious I should pray with him, I am led to hope he understood what prayer was. Great praise is due to our friends for their efforts to obtain another labourer for the destitute villages in the neighbourhood, and for the liberality they have evinced in contributing towards his support. You will be glad to hear that the labours of Mr. P—— are very acceptable, and we trust they will be blessed to the conversion of many souls.

Three villages have been added to those previously occupied. In two villages there is an additional service on the Lord's-day; one Sunday-school has been re-commenced, and another considerably increased. Our friends have also successfully used their efforts to establish in N—— a weekly free-school for a limited number of children.

The attendance upon the preaching of the gospel has been good; I think in no instance smaller than that of the preceding year, and in several it has exceeded it. Upon the whole we have great cause for grateful acknowledgment to the great Head of his church for that measure of success with which it has pleased him to crown our efforts to spread abroad the savour of his name. "Blessed be the Lord God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever and ever; and let the whole earth be filled with his glory. Amen and amen."

Account of Coleshill — Opening of a School, &c.

According to request, I send you a short statement of the rise and present condition of Coleshill Station.

Coleshill is a small market-town, containing somewhere about 2000 inhabitants. Both in and out of the Establishment, prior to the erection of our chapel, it has possessed at different times, and for short periods, the benefit of evangelical instruction. Passing by the useful labours of the Methodist Local Preachers who have a small interest, the first whose services claim our grateful remembrance is

it cleared of the lines, and in a condition to be removed, than the compact aggregation of ices by which it was enveloped, began to relax, so that with little further embarrassment a channel was cleared out, and the prize effectually secured. Thus before the very first day available for the fishery, after the Sabbath, had come to a close, all our anxieties were relieved, our forbearance compensated, and our efforts crowned with the desired success."—Pp. 58—62.

From the testimonies he has recorded the following general results:—

"The traces of the special workings of God in providence, and the declarations of his mind in the written word, are equally, with the great mass of the world, as sealed books, because they believe not. And amongst the portion of mankind who do really believe, the whole book of providence is by no means equally intelligible. There are pages written for individuals, and distinctly perceptible to them, into which another entereth not. Others there are of so palpable a nature, that all who acknowledge the doctrine, may read. Sometimes, indeed, the voice of Providence is thundered forth in such terrific manifestations, that the multitudes exceedingly tremble and quake; yet, whilst the believing portion see distinctly the finger of God, there are many, whose hearts are so hard, and whose minds are so dark, spiritually, that they see nothing but the events of time and chance, or the mere contingencies of nature. That these memorials, therefore, should be received by all into whose hands they may fall, with the same accordance of feeling and interpretation, is more than could reasonably be expected. For those who reject the doctrine of a special providence—written though it be as by a sun-beam in the Word of God—will not be likely to receive, as evidence of the doctrine, the experience and testimonies yielded to others; yet there may be some among those whose minds are in the condition of inquiry as to whether these things are so, to whom the present testimonies, under the Divine blessing, may subserve the intention of the writer, by being received as manifestations of a special providence, and as yielding the evidence of fact and observation, both to the Divine institution and perpetuity of the Sabbath.

"Striking, however, as the circumstances herein recorded are, and satisfactory as they proved in regard to the impression which they produced, in favour of the Sabbath, on those who wit-

nessed them, they are not calculated, without some further explanation, to yield any thing like the same measure of conviction to others. For whilst various cases have been brought forward in which particular success immediately followed examples of peculiar self-denial, as to Sabbath-day labour, it has not yet been intimated in how many corresponding instances, the like testimony of success, during the ensuing week, failed to be given. Now, after a careful examination of the journals of my four last voyages to the whale-fishery, being the same to which the foregoing records chiefly refer, I can only discover three instances wherein (after resisting the pursuit of whales seen on the Sabbath) we were not successful in the fishery of the ensuing week.

"As to those who may yet question the result of our argument—that the statements here presented afford decisive evidence of a providential blessing on the endeavour to keep the Lord's-day holy—we would claim, at least, this fair and candid admission, that our refraining from Sabbath violation, when urged to it by the prospect of worldly gain, was not the occasion of either loss or disadvantage, in the ultimate result of our labours. Could, however, the convictions of those who accompanied me in the voyages referred to—consisting, probably, of one hundred and fifty different men—be conveyed to their minds, an impression, of a much more decisive and satisfactory character, methinks, would naturally and generally follow. For on occasions when we refrained from fishing on the Sunday, whilst others were successfully engaged in that object, our subsequent labours, as has been seen, often succeeded under circumstances so peculiarly striking, that there was scarcely a man in the amount of our crew who did not seem to consider it as the effect of the Divine blessing!

"Independently, indeed, of the positive duty of sanctifying the Sabbath, and of the blessing of Providence connected therewith, we oftentimes realized the wisdom of the institution, in the mere physical benefits resulting from its observance. For when the preceding week happened to have been laboriously employed, the day of rest became sweetly welcome, and obviously beneficial in its restoring influence on the energies of the people, fitting them for a renewal of their arduous duties; whilst the temporary restraint thus put upon the ardour of the seamen, operated, no doubt, with no small measure of ad-

vantage, by stimulating to additional energy in their subsequent labours. So that in every point of view, and in every relation to the well-being of man, spiritual and temporal, this sacred appointment stands commended both for wisdom and goodness."—Pp. 71—74.

The third chapter contains some special testimonies to the Sabbath, as indicated by striking deliverances from perilous situations, while the succeeding chapter states the general results of the testimonies of nature and providence to the Sabbath, with a plan for its observance.

The Divine blessing following the triumphs of duty over interest in a regard to the Sabbath.

A baker, who had long been accustomed to attend to his business on the Lord's-day, on which he obtained a large portion of the support he earned for his family, having had his attention drawn to religion, and felt its power, became desirous of associating with a body of Christians; who, however, declined to receive him, unless he relinquished baking on the Sabbath. The struggle in his mind was long and painful, but he at length yielded to the claims of duty; and by refusing to serve his customers on the Lord's-day, gave them offence, and became reduced to great poverty. His Christian friends urged him to persevere, assuring him that God would not forsake him; he was enabled to do so, and that great Being interposed in his behalf. His customers gradually returned to him, and at length he was favoured with a larger share of business that had ever before fallen to his lot.

Re-opening of Bursledon Bridge Chapel, Southampton.

On Wednesday, the 25th of March, the Independent chapel situated in the beautiful neighbourhood of Bursledon-bridge, half-way between Fareham and Southampton, was re-opened after having been shut up for repairs. The Rev. Thomas Adkins, of Southampton, and the Rev. J. E. Good, of Gosport, preached, afternoon and evening, to crowded auditories. The Rev. J. Flower, of Lichfield, and the Rev. G. D. Mudie, of Fareham, conducted the devotional parts of the service; all of which was deeply interesting and delightful to the friends from neighbouring towns, who attended. Mr. Mudie occupied the pul-

pit on the following Sabbath, which is in future to be supplied by preachers from Fareham.

Memoir of the late Rev. Robert Morrison, D.D., of China.

The family of the late Rev. R. Morrison, D.D., beg to announce that the Rev. J. Clunie, LL.D., of Manchester, one of the oldest and most intimate friends of Dr. Morrison, is engaged in compiling a memoir of his life, and will proceed in it as quickly as the attainment of the necessary documents may enable him. Many of these are in China, but it is hoped that they will reach England in the course of a few months.

It is respectfully requested that any of the friends of Dr. Morrison who may be in possession of letters or papers, will kindly afford the use of them. If they are sent to Mrs. Morrison, Middleton-place, Stoke Newington, or to Dr. Clunie, Seedly Grove, Manchester, they will be carefully preserved, and duly returned without expense.

Successful Effort to spread the Gospel among a perishing Population.

SIR,—I enclose you a journal of our village labours during the last quarter, from which, I hope, your Committee will judge we have endeavoured to lay out your grant to the best account. I could do much more if I had the means; but must leave that at present to the providence of our gracious Master. You will observe that we have opened Bursledon chapel, after I had shut it up for repairs. It is a good substantial building, situated in the midst of a scattered and perishing population. The Rev. Messrs. Adkins, of Southampton, and Good, of Gosport, were kind enough to come and help me on the occasion. These esteemed brethren preached two most appropriate sermons to crowded auditories, 250 being supposed (at the lowest calculation) present. We spent a truly delightful and profitable day, and humbly hope the presence of our great Master was with us. £7 12s. were collected at the doors; that will enable me to pay the repairs, which, however, amount to about £10. I hope your Directors intend to help me in supplying that interesting spot; for it will take nearly £20 per annum to pay the expenses there, and send preachers six miles to preach three times on the Sabbath, and once in the week.

G. D. MUDIE.